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A TREATISE OF FAITH.

Divided into two Parts:

The first shewing the NATURE,

The second, the LIFE of FAITH:

Both tending to direct the weake Christian how he may possesse the whole Word of GOD as his owne, overcome temptations, better his obedience, and live comfortably in all estates.

By JOHN BALL.

HAB. 2.4.
The Just shall live by his Faith.

The third Edition corrected and enlarged.

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HEN. DRAX. ESQR.

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THE PREFACE TO THE READER.

Glorious things are spoken of the grace of graces (Faith) in the Scriptures, God setting himselfe to honour that grace that yeelds up all the honour unto him in Christ; who indeed is the life of our life, and the soule of our soule. Faith onely as the bond of union bringeth Christ and the soule together, and is as an arterie that conveyes the spirit from him as the heart, and as the sinewes which convey the spirit to move all dutie from him as head; whence Saint Paul *maketh Christs living in us, and our living by faith all one,* Gal. 2. 20. *Now that which giveth boldnesse and liberty to faith, is not onely Gods assignement of this office to it in the covenant of grace to come unto Christ, and unto him in Christ, to receive grace, but likewise the gracious promises whereby the great God hath ingaged himselfe as a debtor to his poore creature, for all things needfull to life and godlinesse, untill that blessed time when we shall be put into a full possession of all things we have now onely in promise, when faith shall end in fruition, and promises in performance.*

437321

Faith first lookes to this word of promise, and in the promise to Christ, in whom and for whom, they are Yea *and* Amen, *both made and performed. And in Christ it eyeth God in whom it last resteth, as its proper center and foundation; otherwise how should we weake sinfull creatures dare to have any intercourse with God that dwelleth in that light that none can attain unto, if he had not come forth and discovered his good pleasure in Christ the substantiall Word, and in the word inspired by the Holy Ghost for the good of those whom God meant for to make heires of salvation? Now these promises whereon all our present comfort and future hope dependeth, lie hid in the Scriptures, as veines of gold and silver in the bowells of the earth, and had need bee laid open, that Gods people may know what upon good grounds to lay claime unto. Those therefore that search these Mynes to bring to light these treasures, deserve well of Gods Church. We commend (and not without cause) the wittie industry of those that from Springs remote bring Rivers to Cities, and by Pipes from those Rivers derive water to every mans house for all domesticall services: much more should we esteeme of the religious paines of men that bring these waters of life home for every mans particular use, in all the passages and turnings of this life.*

In which regard, I do not doubt, but the paines of this godly, painefull, and learned man, will find good entertainment of all children of the promises that hope to inherit them, who hath with great paines, and with good evidence of spirituall understanding, endevoured to cleare most matters concerning faith; & likewise discovered the variety and use of the promises, with teaching Christians how to improve their riches in Christ here spread before them,

them, how to use the shield of Faith, and the sword of the Spirit upon all occasions, that so they might not onely bee beleeving, but skilfull Christians, knowing how to manage and make the best advantage of their faith, and the word of Faith. Which if they could doe, there would another manner of power and beauty shine in their lives, than doth. He is a man that hath formerly deserved well of the Church, *but in more speciall manner fitted for a Treatise of this nature, as having beene put to it, to know by experience what it is* to live by faith, *having in sight for matters of this life very little whereupon to depend. Those that are driven to exercise their faith, cannot but find God faithfull, as never failing those that trust in him, they see more of God than others doe.*

If it be objected that others of late time have digged in the same myne, and laboured in the same field, and to good purpose and successe: I answer, it is true, the more this age is bound to God that directs the spirits of men to so usefull, so necessary an argument, seeing without faith wee have no communion with the fountaine of life, nothing in this world that can yeeld settled comfort to ground the soule upon, seeing without it the faireſt carriage is but emptie and dead morality, neither finding acceptance with God, nor yeelding comfort to us in our greateſt extremities, and by it God himselfe, and Christ, with all that he hath done, suffered, conquered, becommeth ours and for our use. Besides, none that I know have written in our Language so largely of this argument: and such is the extent and spiritualnes of this heavenly point, that many men, & of the greateſt graces and parts, may with great benefit to the Church, dive and dig still into this mysterie. Neither let any except against the

437321

multitude of quotations of Scriptures, they are brought under their proper head, and set in their proper place, & the matter it selfe is cut out into variety of parts. Store (as wee use to speake) is no sore; we count it a delight to take out of a full heape; the more light, the conviction is the stronger; what suites not at one time, will suite our spirits and occasions at another, and what taketh not with one, may take with another. But the full and well handling of matters in this Treatise caries such satisfaction with it, that it frees me from necessitie of further discourse, and mine owne present weakenesse of bodie taketh me off. Oncly I was willing to yeeld that testimonie to the fruitfull paines of a faithfull labourer in Gods Vineyard, that I judge it deserved. Receive it therefore, Christian Reader, with thanks to God that stirreth up such helpers of that faith by which wee live, stand, conquer, and in which we must die, if we looke to receive the end of our faith, the salvation of our soules.

RICHAD SIBBES.

A Table of the principall matters contained in this first Part.

CHAP. I.

HOw and in what respects faith is necessary, Sect. 1. pa. 1
Divers acceptations of the word faith, Sect. 2 p. 2,3
Of divers kinds of Faith, § 3 pag. 3
Why some kind of Faith is called Historicall, ibid.
The difference betwixt Faith Miraculous and Ordinary, ibid. p. 4
Why true Faith is called Justifying or saving Faith, ibid.
In what phrases this Faith is unfolded in the New Testament, p. 4
To beleeve God, and to beleeve in God, doe in Scripture import one and the same thing, p. 5
Not the habit (though that bee necessary) but the act and exercise of faith is required, § 5 p. 6,7

CHAP. II.

WHat Justifying faith is, § 1 p. 7
God the Father, in his Sonne Jesus Christ, by the holy Spirit, is the authour of faith, § 2 p. 7,8
Faith is a gift in a speciall manner, most free and profitable, ibid.
How wee are said to receive the Holy Ghost by Faith, ibid.
How the Spirit is obtained by prayer, p. 9
Faith is imperfect, though a work of the Spirit, § 3 p. 9
Faith is a powerfull work of God ibid.
How God produceth faith, § 4 p. 10,11
The increase of faith is of God, p. 12
Faith is the gift of God and the act of man, § 5 p. 12
Faith is wrought by the Word, § 6 p. 13
Encreased by prayer, and use of the Sacraments, p. 14
Why all do not beleeve that heare the Word, ibid.
Though faith bee the gift of God, men must use the meanes to obtaine it, p. 14,15

CHAP. III.

FAith presupposeth knowledge, § 1 p. 16,17
It captivates our understanding

unto the obedience of Christ, but is not ignorant of Christ, p.16,17
This knowledge must be distinct, sound and certaine, p.17
In what respect faith may be called implicite or unfolded, p.18
Faith is an assent, § 2 p.19,20
Beleefe hath reference to some uttered word or revelation, but may be sustained by other motives and inducements, p.19
Faith is a firme assent, yet sometimes accompanied with doubting, p.20
Faith is an absolute and unlimited assent, and yet through ignorance and infirmitie, a Christian may misbeleeve many things without danger of damnation, p.21,22
Faith is an assent in a sort evident, p.22,23
Faith also is an assent in some sort discursive, p.23,24
Faith is an affiance or confidence, § 3 p.24,25,&c.
Confidence as it doth embrace Christ with a certaine affiance is the forme of faith: as it begetteth in us quietnesse of conscience, and confidence of liberty, it is an effect of faith, p. 30
Confidence is opposed both to doubting and distruft, p. 30, 31
Faith is an obedientiall affiance, § 4 p.31,32,33
Faith is opposed not onely to doubting and diffidence: but to wavering, double-mindednesse, and disobedience, p.33
Affiance must be well rooted, § 5 p.34
It must bee sound and permanent, p.34,35
Faith is an over-ruling affiance, p.35,36
Of all graces faith is the most humble, p.36,37
Faith is a spirituall taste, § 6 p.37
Faith admits many interruptions, p.38

Chap. IIII.

Love is not the life or soule of faith, § 1 p.38,39,&c.
It is faith and not charitie that gives influence to all other graces, even to charity it selfe, ibid.
The goodnesse of God cannot be the object of our charity, but by being first the object of our faith, ibid.
Charity is an instrument unto faith for moving and stirring abroad in the performance of all duties recommended unto us, but the inward or essentiall forme of faith is not, p.40,41
In what respects charity doth excell faith, and faith charitie, § 2 p.42,43
How faith is perfected by workes, p.44,45
Justifying faith cannot bee without love, § 3 p.45,46,&c.
How the acts of charity are said to be of faith, p.45,46
Faith temporary and justifying differ in radication, soveraigntie, and working, p.49
The first and radicall union with Christ is made by faith only: the secondarie union is by meanes of the affections, p.52
They that worke iniquity have no faith to beleeve assuredly, that they shall be saved, p.53

The faith of Devils comprehends the fulneſſe and perfection of that which the *Romaniſts* call Catholike or Chriſtian faith, p. 55,56

Faith alone juſtifieth, but that faith which juſtifieth, is not alone, p. 56,57

Chap. V.

What Doctrines are called matters of faith, § 1 p. 58

Juſtifying faith is two wayes conſidered, § 2 p. 58,59

According to the twofold conſideration of juſtifying faith, the object of it is twofold, p. 59,60

True faith reſpecteth the whole Word of God, ibid.

As the doctrine of Creation, § 3 p. 60

Providence. ibid.

Mans miſery by ſinne, p. 61

Myſteries of godlineſſe, ibid.

The promiſes concerning Sanctification and things of this life, § 4 p. 61,62,63

Why faith doth put forth it ſelfe to embrace whatſoever the Lord promiſeth, p. 61,62

It is very neceſſary to beleeve the promiſes concerning ſanctification, p. 62

It is neceſſary to beleeve the temporall promiſes, p. 63,64

Faith beleeveth the threatnings, § 5 p. 64

Beliefe of the threatnings is neceſſary, p. 64,65

Faith beleeveth the commandements, § 6 p. 66,67

In particular practices the faithfull may faile, p. 68

The obedience of faith is uniform, entire, and conſtant, § 7 p. 68,69,70

The faithfull ſoule may find it ſelfe more prone to one ſinne than another: but if right compariſon be made, faith inciteth to hate all ſinne, one as well as another, p. 69,70

Chap. VI.

The ſpeciall object of juſtifying faith are the free promiſes of mercy and forgiveneſſe in Jeſus Chriſt, § 1 p. 70,71

Abraham beleeving the promiſe of ſeed, did apprehend that bleſſed ſeed, which from the beginning had beene promiſed, p. 71

Remiſſion of ſinnes doth preſuppoſe the mercy of God, ibid.

Beliefe of Gods power is not the act of faith juſtifying as it juſtifieth: but the conſideration of Gods power is a prop and ſtay to faith againſt manifold temptations, p. 73

Chriſt is every where in Scripture made the thing which faith embraceth to ſalvation, p. 74,75

Faith in Gods ſpeciall mercy frameth his Image in the Heart, § 3 p. 78

Chap. VII.

Juſtifying faith is a particular and certaine confidence, § 1 p. 79,80, &c.

The thirſty and burthened ſoule is invited to come unto Chriſt, and commanded to beleeve, p. 80

Juſtifying faith is oppoſed to deſpaire, ſo as to expell it: it breeds confidence and boldnes: and

and receiveth Christ for the conveying of his benefits particularly unto us, p.81
Faith is certaine in the event, not ever in sense, § 2 p.82,83,&c.
Things are to us according as we conceive them, which is not ever answerable to the evidence of the thing in it selfe, or to the certaintie in regard of event, p.83
A beleever, who hath a sure beliefe, doth not alwayes know that hee so beleeveth, p.84
Faith as it justifieth, is a resting upon Christ to obtaine pardon, not an assured perswasion that our sinnes be already pardoned and forgiven, § 3 p.85,86,&c.
Before Justification faith seeketh and receiveth the promise of forgivenesse: after Justification it comfortably assureth of the blessing obtained, p.88
Election is manifested by faith as by its effect: but wee are justified by faith as the instrument thereof, § 4 p.85

Chap. VIII.

How faith assureth of salvation, § 1 p.90,91
This assurance is such as is shaken with many doubts and difficulties, § 2 p.92
The particular certaintie of remission of sinnes, is not equall in certainetie and firmenesse of assent, to that assurance which wee have about the common object of faith, § 3 p.92,93
There bee severall states of beleevers, but all subject to manifold temptations, § 4 p.94,95
Beleefe in Christ for remission is stronger and more necessary than particular assurance of our salvation, § 5 p.96
Not onely some uncertaine hope, but even infallible assurance of salvation is to be sought, and may be obtained, § 6 p.95,97, &c.
There is a word testifying thus much, that my particular person beholding the Sonne, and beleeving on him, shall have eternall life, p.97,98,99
Such as truly beleeve may know they beleeve, p. 99,100
In respect of the exact measure of grace and strength, the regenerate are oft deceived: but of the truth of grace they may bee assured. p.100
What it is to beleeve with the whole heart, p.101
In what sense wee must continue daily to aske of God forgivenesse of sins, notwithstanding former assurance of pardon, § 7 p.102,103,104.&c.
How justification is full and entire, p 105,106
God hath said, as to *Abraham*, so to every one of the seed of *Abraham*, I will be thy God, p. 106,107
How every faithfull man may and doth make God his in particular, ibid
The Apostles and other faithfull have beene assured of their salvation by ordinary faith, § 8 p.107,108
The salvation of a beleever is infallible in it selfe, and in event, but not ever in his apprehension and feeling, § 9. p.108, 109
Assurance of faith in things extraordinarily revealed, is not altogether

altogether free from assaults, p.109
The benefits that come unto us by temptations, p. 111
The Commandements are laid before beleevers, not as the cause for obtaining of eternall life, but as the way to walke in unto eternall life, § 10 p.112
Upright walking is necessary, but not the cause of Justification, p.113.114
The beleever relyeth not upon his workes, though he exercise himselfe therein with all diligence, p114
What infirmities may stand with assurance of faith, § 11 p.115 116, 117, 118
What sinnes hinder assurance, § 12 p. 118, 119
The absolute reigne of sinne will not stand with the state of grace, § 13 p. 119, 120
True assurance breeds increase of resolution and care to please God, § 14 p.120, 121, 122

Chap. IX.

THe authority of the Church cannot bee the ground of faith, § 1 p.123, 124
Whatsoever credit the Church hath, it receiveth the same from the Scriptures, p.124
The authority of the Pope, whom they call the Church virtuall, is the first ground and last resolution of the *Romanists* faith, § 2 p.124, 125
Faith resteth not upon the Saints, but upon Jesus Christ, § 3 p. 127, 128
The *Rhemists* in defence of their Saint invocation, are driven to say, that wee are to trust in the Saints departed, p. 128, 129 &c.

Chap. X.

THe benefits and effects of faith, § 1 p. 131, 132, &c.
Faith doth not effect and performe those things by any excellency, force, or efficacy of its owne above other graces: but in respect of the office whereunto it is assigned in the Covenant of grace, p.135
Of all creatures man onely is capable of justifying faith, § 2 p.135
Faith is proper unto man in this life, in his journey towards his perfect home and eternall habitation, p.125
All men have not faith, ibid.
The subject of justifying is man a sinner, called according to the purpose of God, acknowledging his offences, and hungring and thirsting after mercy, p.136
The seat of faith is the heart, but the heart contrite, humbled bewailing sinne, denying it selfe and affected with desire of remission, § 3 p. 137
In Scripture the heart is taken for the whole soule, with all its powers and operations, p.138
Faith is common to all, and peculiar to them onely, who be called according to the purpose of God, § 4 p.139, 140
All have not the like measure of faith, § 5 p.141
Faith perfect in none, p. 141, 142
The faith of the weakest Christian is sufficient to salvation,

tion, § 6 p. 142
The degrees of faith may be considered according to the divers growth, which God bringeth his children unto, § 7 p. 143
Foure degrees of faith, ibid.
Faith is weake foure waies, 1 Knowledge. 2 Assent. 3 Confidence. 4 Fruits and effects, p. 143, 144
Ordinarily beleevers are weake at the first, p. 145
Some priviledged above others, ibid.
Faith weake in one respect, may be strong in another, ibid.
The benefits of the weakest faith, if true and lively, § 8 p. 146
Weake faith, if sound, will grow and increase, ibid.
Wee must strive to bee strong and rich in faith, p. 146, 147
Faith somewhat growne, § 9 p. 147
Strong faith, p. 147, 148
Full assurance gotten by degrees p. 148
The benefits of full assurance, p. 148, 149
The strongest faith is subject to sundry infirmities, § 10 p 150
The strong beleever doth sometimes shrinke, when the weake stands fast, ibid.

Chap. XI.

Motives and encouragements to beleeve, § 1 p. 151, 152
Meanes for the right planting of faith, § 2 p. 153, 154, 155, &c.
Faith once obtained, is seriously to be regarded, § 3 p. 158, 159 160
Meanes whereby faith is strengthened and confirmed, § 4 p 161, 162, 163, 164

Chap. XII.

Why Satan endevours by all meanes to hinder, as the kindly taking, so the growth of faith, § 1 p. 164, 165
The first *Temptation* is taken from our worthlesnesse, § 1 p. 165
Remedie: The sense of unworthinesse must not discourage us from beleeving, because
1. The mercy, favour, promises, and benefits of God are all free, ibid.
2. We are not more desirous to beleeve, than God is we should so doe, p. 165, 166
The second *Temptation*, They know not whether they be elected, § 2
Remedie 1. Hold such suggestions to arise from the spirit of error, and lend no eare to such whisperings of the old Serpent, p. 166
2. If God make offer of mercy and forgivenesse in the Ministery of the Gospel, wee are bound to receive it, ibid.
The third *Temptation*, They are full of doubtings, § 3
Remedie, 1. Faith may bee true and lively that is weake, p. 167
2. It is not the excellency and measure of faith that doth make us righteous before God, but Christ whom faith doth receive, ibid.
3. It is not faith, but Christ received by faith, that nourisheth to eternall life, ibid
4. Wee read that Christ reproved some for their small faith, but

but never rejected any that came unto him in weakneſſe, deſiring to be confirmed, p. 167 168

The fourth *Temptation*, They cannot keepe their faith ſtrong and ſtedfaſt, § 4

Remedie, 1. There is no ſhadow of change with God, p. 168

2. Labouring after and groaning to reſt their wearied ſoules upon the promiſes of mercy, being never ſatisfied till their doubtfulneſſe be removed, will bring a good end, ibid.

3. Want of feeling argueth not want of faith, p. 168, 169

Why the faithfull are ſubject to ſuch doubts and want of feeling, p. 169, 170

The fift *Temptation*, They received the truth at firſt without due triall, § 5

Remedie, 1. God is mercifull, and ready to forgive our imperfections, when upon the knowledge and ſight, we confeſſe and bewaile them, p. 170

2. Faith may be true, though much were amiſſe, when firſt wee received the truth, ibid.

3. It is the great wiſdome and mercy of the Lord, for a time to hide from his children the ſight of their infirmities and wants, ibid.

The ſixt *Temptation*, They never had that deepe ſorrow, which many have felt, § 6

Remedie, 1. God deales not with all alike, p. 170, 171

2. To doubt of Gods love becauſe hee deales gently with us, leſt wee ſhould bee ſwallowed up of ſorrow, is great ignorance, p. 171

3. Faith may bee found in them who never felt ſuch depth of ſorrow, as others have done, ibid.

The ſeventh *Temptation*, They never felt any great ſtrength of grace, § 7

Remedie, 1. We are but children, and therefore weake and ſubject to many ſpirituall diſeaſes p. 172

2. Grace may be true, whiles it is but ſmall. ibid.

3. If weakeneſſe of grace was any juſt cauſe of feare, none might aſſure themſelves of Gods love, ibid.

The eighth *Temptation*, What they formerly felt is now decayed, § 8

Remedie. In Gods deareſt children there may bee decay of graces, p. 172, 173

The ninth *Temptation*, They cannot find any lively ſenſe of faith, § 9

Remedie, 1. Graces may lie hid, and worke, in reſpect of our acknowledgement, inſenſibly, p. 173, 174

2. In the agony of conſcience none are more unfit to judge of our eſtate, than we are of our own, p. 174, 175

3. The Lord diverſly gives evidence of his Spirits preſence in us, p. 175

4. If for the preſent a man can diſcerne no ſparke of grace in himſelfe, he muſt call to remembrance former times, wherein hee hath glorified God by an holy life and converſation, p. 175

5. If hee bee not able to gather comfort from former experience, hee muſt lay hold upon the

the gracious invitation of Christ, calling the thirsty and burdened soule to come unto him, p.176
The tenth *Temptation*, Their sins be many in number, and hainous for quality, § 10
Remedie, The hainousnesse or number of our sinnes make us not uncapable of mercy, p.176
The eleventh *Temptation*, They are pressed with the heavie burthen of Gods wrath.
Remedie, 1. Faith may continue strong, though sense of Gods love faile, p.177
2. Faith goeth before experience or sense of mercy, and waiteth for salvation by Christ in the depth of miserie, ibid.
3. Wee are not to give credit to our owne feeling, but to the Word of God, p.177,178
4. The deerest servants of God have in their owne sense apprehended wrath and indignation, p.178
The twelfth *Temptation*, They have long used the meanes and can find no comfort, § 11
Remedie, 1. Examine if some bosome sinne bee not that which makes the breach in the conscience, p.178
2. The Godly sometimes walke without comfort, because they put it from themselves, p.179
3. Oftentimes God causeth his children to seeke long before they find comfort, ibid.
4. The ardent desire shall at length be satisfied, ibid.
5. Remission of sinnes and peace of conscience are favours worth the waiting for, ibid.
6. Wee have not waited so many yeeres in the meanes of grace for comfort, as God hath waited for our conversion, p.180
The thirteenth *Temptation*, They are afraid of falling into some fearefull extremity, § 12
Remedie, 1. Labour to fortifie faith in the gracious promises which God hath made to his children of sustentation and preservation, p.180
2. The strongest cannot stand by their owne might, and the weakest shall bee able to overcome all their spirituall enemies by the power of the Lord, ibid.
3. Feare is valiantly to be resisted, not to be beleeved or reasoned withall, p.181
4. Feare of falling arising from sense of weakenesse, is diffidence in God, ibid.
The foureteenth *Temptation*, They shall never hold out to the end, § 13
Remedie, 1. The same God who keepes them in time of peace, is able and will uphold them in time of trouble, p.181
2. In our sorest assaults God is at our right hand to support and stay us, that we shall not fall, p.182
3. If their portion of grace be the smallest of all others, they must strive to grow forward, but without discouragement, ibid.
The fifteenth *Temptation*, They are many waies crossed and afflicted, §. 14
Remedie, 1. God doth love tenderly when he doth correct severely, p.183
2. All Gods chastisements are but purgative medicines to prevent or cure some spirituall dis-

diſeaſe, ibid.
3. God requires that men in affliction ſhould live by faith, both for a ſanctified uſe in them, and a good iſſue out of them in due ſeaſon, ibid.
The ſixteenth *Temptation*, They are ſtrongly poſſeſſed with feare that God hath utterly caſt them off, §15
Remedie, 1. They muſt beware they make not more ſinnes unpardonable than God himſelfe hath pronounced to bee of that ſort, p.184
2. Seeing God doth call and incourage them to truſt and relie upon him, and they ſtand in need, and would gladly embrace his promiſes made in Chriſt, they muſt gather godly boldneſſe to reſt upon Gods grace, and courage to fight againſt, and withſtand Satan, p.185
3. The ſoule cannot taſte ſweetneſſe when it is overwhelmed with feares, p.185,186
4. It is a fault to meaſure the excellency of faith and power thereof by quantitie and unſeaſonable fruits (ſo to call them) and not by vertue, kind plantation, and ſeaſonable fruit, p.187
What bee ſeaſonable effects and fruits of faith in great temptations and cloudy ſeaſons, p.187 188
5. Imperfections argue not want of faith, but place for further increaſe of faith and the fruits thereof, p.189
6. In Scripture we have examples of weake beleevers as well as of ſtrong: and in one and the ſame perſon different degrees of faith at divers times, p.189
7. When the heart is filled with feares, the calme and ſtill voice of the Spirit is not diſcerned, p.190
8. In thoſe ſeaſons the triall of faith is to bee taken by thoſe fruits which are evident to the eie of others, ibid.
9. They that feele themſelves deſtitute of grace and comfort, are willed to repaire unto Chriſt for both, p.190,191

A Table of the principall matters contained in this ſecond Part.

Chap. I.

Inducements to live by faith, p.193,194
Chriſt is the fountaine of life, and faith the meane, p.194,195,196,&c.
It is impoſſible that faith ſhould challenge any thing of deſert unto her ſelfe, p.196
Faith is profitable for this life, and the life to come; for all parts and purpoſes of our lives: but evermore it advanceth the grace

grace of God, ibid.
What it is to live by faith, p.197 198
What is to be done that we might live by faith, *viz.*
1. Acquaint our selves familiarly with the Word of God; p.198, 199
Besides expresse Commandements and direct promises, there bee speciall promises and commandements by consequent, which we are to note and make use of, p.199,200
2. Exercise faith aright in the Word, p.200,201
The acts of faith about the Word.
1. It doth firmely and universally assent to the whole Word of God, and set a due price and value upon it, p.201
2. It ponders the word seriously, and treasures it up safe, ibid.
3. It preserves and keepes in the way of the promises, ibid.
4. It plyes the throne of grace with earnest and continuall supplications, ibid.
5. It looketh up directly unto God his wisdome, power, mercy, and faithfulnesse, p.202
6. It resteth quietly upon God, and triumpheth before the victory, ibid.
Meanes to stir up our selves to live by faith, *scil.*
1. Find out thy unbeleefe, p.202,203,204,&c.
2. See the necessity and preciousnesse of faith, p.207
3. Meditate on the grounds of faith, p.207, 208
4. Feeling weakenesse of faith, looke on Christ, p.208
5. Pray for the Spirit of faith, p.208,209

Chap. II.

What is meant by Gods promises, and the divers kinds thereof, p. 209, 210
The promise of forgivenesse of sinnes, p.210
This promise is free, ibid.
Yet obtained through Christ only, ibid
And received and possessed by faith, and by it alone, p.211
This promise is of faith,
1. That it might be of free grace, ibid.
2. That it might be stedfast and sure to all the seed, p.212
3. That onely is the true manner of Justification, which shuts forth all boasting in the dignity of our workes, ibid.
It is necessary to seek pardon of sin by faith, for
1. In our selves we be sinfull and cursed, and remission which is of grace, can be obtained by no other meanes, but onely by faith in Jesus Christ, p.212
2. Faith goeth directly unto Christ, that by him we might bee justified. p.213
3. Faith in the promises of mercy, doth commend and maintaine the glory of Gods grace, ibid.
The acts of faith touching this promise of forgivenesse be divers.
1. It generally beleeveth the promise to bee true, and thereby discernes that sinne is pardonable, p.213,214
2. It stirreth up earnest desires

fires and longings to be made partaker of this mercy, p.214,215
3. It draweth us forward to seeke mercy of God by unfained confession and hearty supplication, p.215,216,217
4. It embraceth and resteth upon the speciall and free mercy of God in Christ for pardon, p.218
5. It doth certifie of pardon granted and sealed unto us, pag. 218,219
How faith doth assure that our sinnes are already pardoned, p.219
Three prerogatives accompany confident assurance.
1. Peace with God.
2. Free accesse unto the throne of grace.
3. Joy in the Holy Ghost unspeakable and glorious, p.220 221
6. By faith wee continue in this blessed state, in sweet peace and fellowship with God, p.222 223
A Christian may live by faith for many dayes, or rather all the dayes of his life, in sweet peace and communion with God, if hee will learne to maintaine, and take paines to exercise his faith aright, p.223,224
To what measure of joy a Christian may attaine, pag. 225 226
Two speciall causes there be, why many good Christians live so long in feare and doubt.
1. An immoderate aggravation of their sinne, and continuall thought of their unworthines, p.227
These must know it is good to denie themselves, but not to doubt of the mercy of the Lord, ibid.
The detestation of sinne is greatly to be commended, if they remember withall, that there is hope in *Israel* concerning this, p.228
There be sinnes of ignorance, infirmity, forgetfulnesse and sudden passion: and there be foule, enormous, notorious sinnes, which wound conscience, pag. 228,229
If a man have often fallen into notorious offences, he is not to despaire, p.229
A foule offence after grace received is not unpardonable, p.229 230
Many complaine they cannot beleeve, when indeed they thinke there is no promise of mercy made unto them, upon which they should ground their confidence, p.230
Such must know, 1. That God calleth them in his word to come unto him, as if he did particularly name them.
2. They must consider of the free grace of God in promising, and his faithfulnesse in making good whatsoever hee hath promised, ibid.
The second cause is, ignorance of the way how this assurance is to be sought, upon what foundation it is to bee laid, in what order they come unto it, p.231
Two things are specially to bee learned for their direction.
1. That assoone as ever a man feeles sinne as a burthen, and doth truly thirst to be eased of it, hee hath a calling to come unto Christ, p.231,232

2. The barren in grace must come unto Christ to be supplyed of his fulnesse, p.232
Directions to the weake, how to stirre up themselves to beleeve when they feele no comfort.
1. They must unfainedly humble their soules before God in the confession of sinne, with earnest prayer for pardon, pag. 233
2. They must rowse and stirre up themselves to beleeve, with reasons drawne from the promises and covenant of God made in Jesus Christ, considerations taken out of the word, and experience of his dealing with other his servants in former times, p.234,235
3. They must bee instant with the Lord to give them both strength of faith, and the sight of their beleefe, p.235,236
4. They must comfort their hearts in the certainty of Gods Word, though for the present they feele no comfort, p.236
Thus faith is daily to bee preserved and quickened, ibid.

Chap. III.

Of the promises of Sanctification, p.237
A Christian is allowed to beleeve these promises, for,
1. In the covenant of grace God hath promised to take away the heart of stone, &c. p.238
2. The fountaine of grace is set open unto the thirsty, and hee is invited to come and drinke, to the satisfying of his soule, ibid.
3. Christ by his bloud hath purchased for his people all spirituall blessings in heavenly things, p.239
4. Wee are taught to aske of God in Christ, increase and strength of grace, ibid.
5. The faithfull have relyed upon Christ for grace and ability to walke in his wayes, ibid.
6. Mans duty is Gods free gift of grace, ibid.
It is necessary to beleeve that God will sanctifie our nature, and enable us to the duties of holinesse.
For, 1. Justification and sanctification be individuall, p.239
2. Otherwise Christians shall very much stagger, be off and on, coldly set upon the practice of Christianity, p.240
3. Our owne strength is too weake for the work of holinesse, ibid.
4. Setlednesse in this, that God will perfect the worke of holinesse begun, causeth men to goe about the worke of mortification with much readinesse, ibid.
5. The promises of God concerning spirituall things are linked together, p.241
The acts of faith about the promises of sanctification.
1. It acquaints man with his emptinesse of grace, and the strength of his inbred corruption, p.241,242
2. It sheweth where the strength is to bee had which wee want, and stirres up to a constant, conscionable, and diligent use of the meanes of grace, p.242
3. It inciteth to an holy improvement of what grace we have received, p.243

4. It fighteth courageously against sinne, and cryeth instantly to the Lord for helpe, ibid.

5. It submitteth willingly to what course the Lord is pleased to take for the crucifying of sinne, ibid.

6. Faith is the band or sinew whereby we are tyed unto Christ the fountaine of grace, p. 243, 244

7. True faith stirreth up to thankfulnesse for the beginning of sanctification, p. 245

The meanes how a Christian is to stirre up faith to beleeve that God will sanctifie him, when hee seeth nothing but thraldome.

1. Hee must bewaile his spirituall nakednesse, thraldome, and vassallage under sinne, p. 245 246

2. He must looke to the grace, truth, and power of God, who hath promised to sanctifie: to the fulnesse and sufficiency that is in Christ the fountaine of grace, p. 246, 247

3. Hee must pray instantly unto the Lord for sanctifying grace, p. 247, 248

4. It is good to move the heart quietly to rest in the promise, and rejoyce in hope, p. 248

Chap. IIII.

Christ hath purchased for us life everlasting no lesse than righteousnesse, p. 248, 249

Eternall life is promised upon condition of faith in Christ, p. 249

Life eternall is begun in them that beleeve, ibid.

When first wee beleeve, then are we intituled to life everlasting, and so have the accomplishment of glory in respect of right and propriety, pag. 249 250

It is our duty to beleeve in God through Jesus Christ for the obtaining of eternall life to bee given of grace, p. 251

It is very necessary to beleeve it.

1. That we might with more quietnesse of mind beare the afflictions, troubles, and persecutions, which befall us in this world, p. 251

2. It serves to establish our hearts against sundry worldly cares and feares, ibid.

3. If wee keepe Heaven in our eye, wee shall fight courageously, and runne with patience, notwithstanding all opposition, p. 252

The acts of faith concerning these promises.

1. As an humble petitioner it receiveth and layeth hold upon salvation it selfe promised, p. 252

2. Faith doth not begin to apprehend life, and then leave it to workes, but doth ever rest upon the promise untill we come to enjoy it, p. 253

3. By faith wee receive the promised Spirit, as the earnest of our inheritance, ibid.

4. Faith in the promises of everlasting life leadeth forward in the paths of peace and righteousnesse, p. 254, 255

5. It seeketh to get our title confirmed and assured to the conscience by evidence, and earnest, or pawne, p. 255

6. It striveth to enter the possession of this heavenly kingdome by degrees, p.255,256
7. It earnestly desires and longeth after the full accomplishment of glory, p.256
8. It assureth that wee are made heires of glory, to which God of his grace will bring us in his time appointed, pag. 256 257.
God in great mercy doth vouchsafe to his adopted sonnes many excellent royalties in this life, p.257,258.
The acts of faith that arise from the priviledges of the godly in this life.
1. Faith resteth upon the grace of God to receive from him whatsoever may be good and profitable, p.259
2. It petitioneth instantly for succour, p.260
3. It receiveth earthly blessings as gifts of the covenant, and tokens of love, ibid.
4. Faith in these and the foresaid promises doth greatly enlarge the heart towards God, p.261
5. It doth inwardly quiet and cheare the heart in the midst of manifold outward discouragements, ibid.
The way and meanes to stirre up faith in these promises.
1. To humble our selves unfainedly in respect of our miserable and accursed estate by sinne, and former carelessnesse to seeke mercy, &c. pag. 261. 262 263. &c.
2. Wee must incite and stirre up our selves to receive the promises of everlasting life, by consideration of the free and rich grace of God, his truth and faithfulnesse; the sufficiency of Christs merits; and greatnesse, excellency and worth of the benefit promised, pag. 264, 265 266. &c.
3. Wee must pray earnestly that God would increase our faith, seale us by his Spirit, lead us in the way of peace, cause us to grow up in holinesse, make us wise to prize and value, to taste and relish the joyes of Heaven, and assure our consciences of right and title to that everlasting inheritance, p.269,270
4. Wee must quicken our selves to rejoyce in God, wait patiently, and walke cheerefully before him, p.270,271

Chap. V.

God hath made many promises of perseverance, pag 271,272
The love which God beareth to his people is an everlasting love, and the covenant which hee hath made with them effectually, and shall be kept assuredly, is an everlasting covenant, p.272,273
The condition of the covenant is promised in the covenant it selfe, p.273
All the faithfull are built upon the rocke, not upon the rocke now, and anon upon the sand, p.274
The sheepe of Christ shall never perish, neither shall any man plucke them out of his hand, p.274
They are fenced against the treachery of their owne hearts remaining in them, p.275

The

The holy Spirit is sent into their hearts to dwell and remaine with them, as an earnest of their inheritance, untill the redemption of the purchased possession, ibid.

The life which they live by faith in Christ, is an everlasting life, p.276

Christ hath praied for his people that their faith should not faile, ibid.

We are assured from God, that hee will perfect the worke of grace which he hath begun, ibid.

By serious meditation on these promises wee must settle our selves in beleeving our perseverance: which is very necessary.

For 1. Had it not beene a point of great weight, the Lord would not have mentioned it so often, p.277

2. Wee are weake and feeble to withstand, our spirituall enemies potent and vigilant to assaile, ibid.

3. Our weakenesse is not greater than our backwardnesse to beleeve the promises of perseverance, when wee stand in most need, ibid.

4. Whilst Christians distrustfully question their perseverance, all present favours seeme the lesse, all other promises bee held the more weakly, ibid.

5. Confidence in the promises of perseverance doth encourage and quicken in a Christian course, p.278

Hee that hath faith indeed will not; nay, he cannot take courage to goe on in sin upon this pretence, that faith once had, cannot utterly be lost, ibid.

6. Looke how much wee come short in beleeving the faithfull promises of God, concerning our future protection from all hurtfull evils, so much are wee lacking to sound peace and stable tranquillity of mind and Conscience, p.279,280

The godly are allowed to beleeve their perseverance.

For, 1. God hath confirmed it by promise and covenant unto his children, p.280

2. They have allowance to beleeve the obtaining of that which Christ hath praied for, & they aske of God in the Name of Christ according to his will, p.280,281

3. What one beleeved upon ordinary and common grounds, that is the priviledge of all beleevers, p.281

4. It is a great glory to God, that wee live by faith on him concerning our future estate, ibid.

The acts of faith concerning perseverance.

1. It makes a man sensible of his owne frailty, p.282

2. It stirres up an holy jealousie and suspition, lest wee should coole, decay, start aside or fall backe, ibid.

3. Faith instantly cryeth unto the Lord for help and strength, and continuall supply of grace, p.283

4. Faith desireth, digesteth, and feedeth upon the wholsome food of life, ibid.

5. It putteth forth it selfe to performe all duties of holinesse and love with life and fervour, p. 284

6. It coveteth increase of grace and sanctification, p.285

7. It receiveth new supply of grace continually from Jesus Christ the fountaine of grace, p.286

8. It assureth of perseverance through the promises of grace, ibid.

Meanes to stirre up our selves to beleeve these promises of perseverance.

1. Wee must heartily bewaile our proneneſſe to sinne, aptneſſe to decline, inability to withstand any one temptation, or set one step forward in the way to Heaven, p.287,288

2. Wee must stirre up our selves to rest upon God through Jesus Christ, for establishment and confirmation, p.288.289

3. Wee must pray instantly that God would uphold us, and make us to see that hee will establish us unto the end, p.289,290.

Chap. VI.

The servants of Christ are all souldiers, and have contiall warre, not with flesh and bloud, but with principalities, and powers, and spirituall wickednesses, p.290

Encouragement to resist Satan, p.290,291

Promises of victory, p.291

In this state of temptation the godly are allowed to beleeve the promises of victory.

For, 1. The God of peace hath promised to tread Satan under our feet shortly, p.291,292

2. Faith doth glorifie God, and is most profitable unto us; our treasure, strength, and victorie, p.292

3. We have a charge to resist the Devill strong in the faith, ibid.

4. Faith is one of the first things that is formed in a Christian, and wherewith God furnisheth him, when he prepareth and calleth him forth to the encounter, 293

5. The faithfull cannot better provide for their owne ease and safety, than confidently to hope in the Lord, ibid.

It is necessary a Christian should live by faith in this condition.

For, 1. True valour cannot be had without faith in Christ, ibid.

2. All our strength lieth in Christ, whose Almighty power subdueth all things for us, p.294

3. Faith is of force to keepe us against all assaults of the Devill, ibid.

4. The Devill will renew his assaults, and wee must renew our courage and strength, p.295

The acts of faith in respect of these promises of victory in temptation.

1. Faith makes sensible that we cannot resist of our selves: but assureth that Satan is chained up by the power of Almighty God, p.295,296

2. It discovereth the Methods of Satan and his Ends in tempting, p.296

3. It lifteth up the heart to cry and complaine unto God of the cruelty and malice of that spirituall Adversary, but suffers it not to muse upon his blasphemous temptations, p.296,297

4. By faith the poore soule eying the promise, betakes it selfe unto the Lord for succour promised, p.297

5. It

5. It ſtirreth up conrage and reſolution to ſet upon the practice of godlineſſe, and the duties of our particular calling, as the meanes ſanctified of God to procure freedome, p.297,298

6. It fortifieth the ſoule againſt all invaſions, p.298,299

7. Faith is vigilant and watchfull at all times, in all places, upon all occaſions, p.299

8. In the moſt forcible tempeſts which the enemie raiſeth againſt us, faith tels the heart that a calme is at hand, p.300

9. If Satan renew his aſſaults, faith ſtands prepared through the power of God to make reſiſtance afreſh, pag.300 301

10. Faith aſſureth, that by the over-ruling providence of God, temptations ſerve for the increaſe of grace, p.301

The godly are ſometimes brought ſo low, that they can diſcern no ſpark of faith, no fruit of grace, no mark of Gods love in themſelves. For,

1. An afflicted ſpirit, toſſed with feare and terrour, cannot conceive or give notice of its true eſtate, p.301,302

2. Good men in temptation are pettiſhly diſpoſed, p.302

The Remedy in this diſtreſſe is,

1. Grace may appeare unto others, when in temptation a godly man cannot diſcerne it in himſelfe, ibid.

2. It is the wiſedome of a Chriſtian in this caſe to obſerve the marke that Satan drives at, which is to hide from his ſight the graces of the Spirit, that hee might bring him to deſpaire: and ſo ſtirre up himſelfe to beleeve. For,

1. When he can ſee no grace in his ſoule, hee cannot but ſee himſelfe to bee miſerable, and ſo called to come unto Chriſt, p. 302

2. Taking courage to bee leeve, he diſappoints Satan, ibid.

3. Wee have a commandement to beleeve as well as to proove our ſelves, both which muſt bee complete together, p. 303

4. If thou canſt not find in thy ſelfe what thou ſeekeſt after, come unto Jeſus Chriſt, and beleeve in him, that thou mayſt receive what thou ſeekeſt, ibid.

3. The diſtreſſed ſoule muſt learne, that the grace of God worketh not alwaies alike in his children, ibid.

4. The long and manifold temptations of Satan, wherewith hee ſeekes to throw Chriſtians head-long into deſpaire, is to them a teſtimony of the inhabitation of the ſpirit in their hearts, p.303. 304

Meanes to ſtirre up faith in theſe perplexities and times of grievous temptations.

1. The diſtreſſed Chriſtian muſt unfainedly humble his ſoule for former ignorance, vanitie of mind; diſ-eſteeme of mercy, timorouſneſſe, diſcontent, unbeleefe, &c. p.304,305

2. Hee muſt complaine of the malice of Satan, and inſtantly intreat the Lord to pardon ſinne, bridle, reſtraine, and tread Satan under foot, p.305,306

3. He muſt ceaſe to muſe on the temptations of Satan, and

ſtirre up himſelfe courageouſly, valiantly to truſt in the mercies of the Lord, and rely upon his grace, p.307,308

4. Hee muſt exerciſe himſelfe in well doing, harbour holy and heavenly Meditations, nouriſh the motions of Gods Spirit, &c. p.308,309,&c.

If the diſtreſſed Chriſtian have waſted his ſpirits with violent and continuall ſorrow, he muſt bee admoniſhed, not to thinke that preſently hee ſhould recover former livelineſſe and ability, p.311

CHAP. VII.

AFflictions are not more ordinary, than heavie and burthenſome to be borne, p.311

Wee ſtand in need to be holpen againſt diſcouragements in affliction, p.312

God correcteth

1. In great wiſedome, ibid.

2. Meaſure, ibid.

3. For a moment, p.312,313

4. In love and tenderneſſe, p. 313

And that 1. To prove. 2. To purge. 3. To refine. 4. To confirme grace, p.313,314

He will deliver the righteous out of trouble, p.314

Is tender over them in trouble, p. 314,315.

And preſent for their helpe, pag. 315

It is moſt neceſſary that we learne to live by faith in afflictions, ibid.

For 1. Faith is the ground of ſilent and quiet expectation of ſalvation, p.316

2. Faith in God is the only ſtay and ſupport of the heart in trouble and affliction, ibid.

3. Faith is the ſhield of the ſoule, whereby it is defended againſt all the fiery darts of the Devill, p.317

4. Faith onely ſupplies all our wants in affliction, pag. 317 318

5. Afflictions profit not, if they bee not mixed with faith in them that beare them, p.318

The godly are allowed to live by faith in afflictions.

For, 1. Godlineſſe hath the promiſe of this life, and that which is to come, p.318

2. The godly have had this confidence in former times, whoſe practice is both a token of our priviledge, and patterne of our duty, p.318,319

3. God is hereby much glorified, that wee rely upon him as our rock of defence, p.319

4. The Lord commandeth us to wait upon him in times of trouble, ibid.

5. Confidence in God doth the more bind him, as it were, to doe us good, p.319,320

The acts of faith in reſpect of theſe promiſes.

1. It looketh unto God, and acknowledgeth his hand in all afflictions, whoſoever be the inſtruments, p.320

2. It teacheth that we are in ſuch diſtreſſes, out of which none can helpe us, but the ſtrong helper of *Iſrael*, p.320,321

This drawes the heart from carnall repoſe in means or friends, and expels vexations and diſtracting cares, ibid.

3. It

3. It wisely directeth us to consider, that the cause of all misery and sorrow is sinne, pag. 321

4. Faith meekeneth the heart willingly to submit it selfe to the good pleasure of God, and patiently to beare his correction, p. 321, 322

Faith comforteth the conscience, and curbeth unbridled passions, p. 322

The considerations whereby faith perswadeth unto meekenesse, be many, strong, and irresistible. As,

1. The desert of sinne, which is farre greater than any thing we suffer, p. 322

2. The hand that layeth the rod upon our backe, viz. God our most wise, just, gracious and loving Father, p. 322, 325

3. That this cup, how bitter and wringing soever, is a medicine to cure, not a poyson to destroy; ministred in great love and tender compassion to drive out corruption, confirme faith, preserve from falling, strengthen grace, weane from the world, and bring nearer unto God, p. 323, 324, 325

4. After serious humiliation faith bringeth tidings, that God will looke downe from Heaven in mercy, and send helpe in fittest season, p. 325, 326

5. Faith doth re-minde us of our conformity with Christ in afflictions, and of his partner-ship with us therein, p. 326

6. Faith setteth before us the infinite recompence of reward, p. 326, 327

The fift act of faith, It teacheth wisdome to judge aright of all afflictions, p. 327

6. True and unfained confidence will not keepe silence in the eares of the Lord, nor cease to importune his aid, &c. pag. 328 329

7. It raiseth the heart, being conscious of its weakenesse, to rest upon the Lord for strength, who makes us able to doe all things through his strengthening of us, p. 329, 330. 331

8. By faith the godly heart is drawne to use all meanes of helpe that God in his providence doth affoord, but resteth quietly upon Gods promises, and assurance of his presence above all likelihoods and appearances, p. 331

This manner of dependance on the promises which faith worketh, is absolute without limitation of time, measure of affliction, or manner of deliverance, p. 331, 332

What faith turneth it selfe to meditate upon for support in this case, p. 332, 333

9. Faith beleeveth one contrary in another, and out of the deepest distresses gathereth assurance of sweetest deliverances, p. 333, 334, 335

10. It rejoyceth in tribulations, and triumpheth before the victory, p. 335

Wee must live by faith in the heavi'est afflictions, and of longest continuance, p. 335, 336

The acts of faith in this case.

1. It teacheth, that many and strong afflictions, of long continuance, are no more than necessary, p. 336, 337

2. Faith in the greatest extremities

tremities suggesteth, that wee are under the hand of God, who correcteth in measure and for our profit; who hath determined the time and weight of our afflictions, and by his blessing will turne them to our good, pag. 338 338

3. Faith setteth a man about his worke, that is, seriously to make enquiry into his heart and wayes, deepely to humble himselfe before God, and fervently to intreat mercy for sinne past, wisedome to make use of present misery, and favour to be set free, p. 339, 340

4. Faith raiseth the heart to expect abundance of mercy from God, and through prayer and supply of the Spirit to reape profit and taste comfort answerable to the sorrowes it hath felt and endured, p. 340, 341

Living by faith in times of triall and visitation, doth fit and prepare the heart to thankfulnesse when light shall shine from on high: and that so much the more, as our afflictions have beene the sharper, p. 341

In affliction faith seemeth to bee most weake, and corruption most stirring.

1. Many doubtfull thoughts ascend in Christians hearts, partly because they know not that they are allowed to live by faith in an afflicted state, partly because they judge amisse of their afflictions, p. 341, 342

2. Gods physicke, whilest it is driving our corruption, makes us feele and complaine of it more than ever, p. 342

3. In afflictions faith is tried, the sweetnesse of it is not so much felt, ibid.

4. It is the office of faith to receive the portion, and further the kindly working of it, which cannot be done, unlesse it stirre up godly sorrow, and wrestle painfully to drive out corruption, p. 343

Helpes to stirre up faith in deepe afflictions when all meanes faile.

1. Wee must lay open our sorrowes before the Lord, and powre out our complaint before him, p. 343, 344

2. Confesse our sinnes with hatred and godly sorrow, pag. 344

3. Take up our hearts for halting through unbeleefe, and call upon them to rest in the promise of divine aid, assistance, and deliverance, p. 344 345

4. Importune the Lord, and direct our supplications before him, p. 346

5. Quicken our resolution to trust in the Lord at all times, even when all refuge faileth, p. 346, 347

Chap. VIII.

God hath made many promises of earthly blessings, p. 347

In speciall the Lord promiseth length of daies, health, strength, wealth, favour, peace, joy, good successe, safety, good name: and all these not onely to the righteous themselves, but to their children and posterity, p. 348, 349, 350

It

It is necessary to beleeve these promises, for,
1. Faith in these promises doth kill covetous desires, distrustfull and distracting cares, p. 350,351
2. Hee will never renounce carnall supports, who makes not God the stay of his soule for outward things, p.351
3. Beleefe in God brings good successe, ibid.
4. If wee cleave not to the promises of God made concerning temporall things, we shall adhere to the promises of life with lesse assurance, ibid.
5. Faith sweetneth and sanctifieth unto us the use of all outward comforts under our hands, p.352
The godly are allowed to live by faith touching these promises: For,
1. Seeing God hath given Christ for us, how shall hee not with him also freely give us all things? p.352
2. The Lord by covenant hath promised to furnish his people with all needfull blessings pertaining to this life, p.353
3. God is our faithfull Creatour, we the worke of his hands: He is our Shepheard, we the flock of his pasture: He is our Father, we his children, p.354,355
4. The patient expectation of the Saints hath confirmed this, that God will not bee wanting to his children in things of this life, p.355
The acts of faith in respect of these promises.
1. It preserveth from the use of all unlawfull meanes, knowing that nothing can prosper which God approvethnot, p.356
2. Faith is painfull, provident and frugall, p.357
3. It maketh enquiry into the heart, turneth from evill, and seeketh the face of the Lord earnestly, ibid.
4. It stirreth up to pray without distrustfull, fruitlesse, excessive care, &c. p.358
5. It seeth riches in God, submitteth to his wisdome, resteth in his love, and so maintaineth a Christian in some measure of contentation, ibid.
6. In prosperity it keepeth the heart in an holy temper and disposition; in humility and meekenesse, tendernesse and compassion, p.359
7. It prayeth as earnestly for the sanctification of prosperity, and Gods blessing upon the meanes, as for the meanes themselves if they were wanting, pag. 360
8. It makes heavenly minded in the use and possession of a prosperous estate, p.360,361
9. Faith breeds godly jealousie and suspition, least the heart should be drawne away with the pleasing delights of things transitory, p.361
10. It mindeth us of our change, even when our mountaine seemeth strongest, p.362
How to live by faith in the use of meat and drinke.
11. By faith we learne out of the Word of God, who hath sonne-like interest and title unto the creatures, what creatures are sanctified unto our use, and how each man must sanctifie them by

a reverent and holy use, p.363
2. It receiveth them not as the fruit of our fore-cast, labour, or desert, but as gifts of Gods bounty, yea as gifts of the gracious covenant, ibid.
3. By faith wee are taught, that man liveth not by bread only, but by the providence of God, and his blessing upon his own ordinance, p.364
This perswasion takes the heart off the creature, and lifteth it up unto the Lord in earnest and pertinent prayer, ibid.
4. It teacheth to be heavenly minded, labouring to taste Gods goodnesse, and feele his gracious presence with our spirits at our sweetest feasts, ibid.
5. Faith worketh the heart to sobriety and moderation, watchfulnesse and feare, lest it should bee ensnared and drawne away with these delights, p.365 366
6. It lifteth up the soule in thanksgiving, p.366,367
7. Faith is frugall, compassionate, industrious, pag. 367

Chap. IX.

THe Lord calls for willing, cheerefull, universall, unfained, constant obedience, pag.367 368
Looke what service the Lord doth expect and call for, that he will inable his people in covenant to performe, p.368,369
The obedience of the faithfull is imperfect, but pleasing, p.369 370
This faith is most necessary to the leading of a Christian life, *scil.* to rest upon God for ability to doe what hee requireth, &c. For,
1. The word of grace teacheth us to deny ungodlines, &c.371
2. Want of beleeving the precepts is the cause why many do still continue in the practice of divers things inconvenient, ibid.
3. Ignorance in this point is the cause why some of the better sort of people are off and on, &c. ibid.
4. Faith carrieth a man whithersoever hee shall see the Lord to goe before him, ibid.
5. Our present faith is commensurable to our fidelity in Gods Commandements, pag.371 372
6. That act cannot please God, which is not animated by faith, p.372
7. When a Christian knows not whether hee shall have strength to doe what God requireth, or his poore service shall find acceptance, it must needs occasion many feares and doubts, deadnesse and unchearefulnesse, p. 372 373
8. Confidence in God to be inabled, strengthened, and accepted, will cut off temptations and discouragements, and nourish courage, resolution, and forwardnesse in well doing, p.373
Christians are allowed to beleeve that God will inable them to walke in obedience.
1. God hath promised in his covenant to teach them the way that they shall chuse, p.374
2. When he sends forth his servants upon any businesse, hee doth evermore promise to aid and assist

assist them in the execution of it, ibid.

3. The servants of God have and doe beg grace to bring forth fruits worthy repentance and amendment of life, p.374,375

4. The faithfull have bound themselves by covenant and oath to keep the righteous judgements of the Lord, p.375

5. God will perfect the saving worke which he hath begun in any of his children, ibid.

The acts of faith touching obedience required.

1. It makes a man wise to discerne what is lawfull, good, and seasonable, p 376

2. It curbes inordinate passions, and overcomes all impediments, temptations, difficulties and allurements to the contrary, p. 376,377,378

3. It purifieth the heart, seasoneth every facultie of soule, qualifieth and strengtheneth naturall inclinations, altereth the state of every appetite, and so inableth to obey, p.378

4. Admirable in force and efficacy is the perswasion of faith above all the oratory in the world, p.378,379.

5. It disposeth and moveth the heart to absolute, uniforme, unpartiall and constant obedience, p.379,380

6. It fires the heart with unquenchable love, which in comparison of obedience contemneth the whole world, p.380

7. Faith makes sensible of our manifold infirmities: and that hath blessed effects.

1. It causeth serious meditation upon the Word of God, that it might sinke deepe into the heart, p.381

2. It worketh the heart often to renew its resolution, trusting in Gods grace, ibid.

3. It stirres up earnest and hearty prayer to bee taught, upheld, and confirmed, pag.381 382

8. It doth confirme in obedience, and prick forward therein, though it be in manifold and bitter persecutions, p.382,383

Meanes how to quicken our faith to the chearefull practice of that duty, whereunto wee find our selves dull and sluggish.

1. Wee must acknowledge and bewaile this dulnesse and sloth, make it hatefull, and shame our selves for it before the Lord, p.383,384

2. Call upon our soules by many powerfull and strong perswasions to awake to the worke of God with livelinesse, pag.385, 386

3. Pray to the Lord that he would revive and quicken us, p. 386

4. Renew our resolution to walke with God, trusting in his grace, ibid.

CHAP. X.

CHristians are allowed to live by faith in the duties of their vocation. For, 1. God hath commanded us to labour in a calling, 2. Prescribed the bounds of our calling, 3. And promised his blessing to our honest endeavours, pag. 387 388

It is necessary wee should live by faith

faith in the duties of our vocation.

1. To prevent the evils which beset us in our ordinary callings, as covetousnesse, injustice, impatience, and distracting care, p.388

2. That worke is not acceptable, which is not done in faith, p.388,399

The acts of faith in respect of the duties of our calling.

1. It informeth to make choice of an honest vocation for which wee are fitted, and into which we may enter by good and lawfull meanes, p.389

2. Faith instructeth not to meddle above our knowledge, but to leane upon the living God, not on our skill or cunning, pag. 389 390

3. It quickeneth the most skilfull workman to strive with God in prayer, that the worke he setteth about might succeed well, and prosper, p.390

4. It causeth diligence, care, uprightnesse and faithfulnesse in all the workes, actions and businesse of our calling, as knowing that whileſt wee walke honestly therein, we do service to the Lord, p.390,391

5. It encourageth to the most difficult, painefull, and (in the worlds esteeme) disgracefull workes of our callings, pag. 391 392

6. It strengtheneth against manifold troubles, disgraces, oppositions and discouragements that men meet withall in their places, p.392,393

7. It directs wisely to order the affaires of our calling, and to goe about them in good manner, p.393

8. It teacheth to moderate cares, confine desires of earthly things, and commit our selves to God for the successe of our work, p.393,394

9. It supporteth with strength patiently to beare the calamities that accompany us in our callings, p.394,395

10. Faith restraineth distrustfull care concerning the successe of our labours, but is not slacke to crave Gods blessing upon our labours, p.395

11. If wee find wished successe, it makes vigilant, frugall, humble, mercifull and thankefull, p.395,396

12. Faith coupleth the labours of our calling with the practice of Christianity, p.396

How wee should live by faith touching the successe of that worke whereunto wee are called, which wee finde to bee much above our strength or meanes.

1. Faith causeth selfe denial in respect of judgement, wisdome, and power, p.396,397

2. It teacheth submission to Gods direction, and dependance upon his aid, helpe, and assistance, p.397,398

The props of this faith are two.

1. The exact infinite wisdome of God, who knoweth what meanes bee fit to bee used now, and what not, p.398

2. Gods providence which rules in every thing which falls out, even the least matters, ibid.

3. Faith thus underpropped bringeth forth industry and endeavour

endeavour to observe God in his providence, p.398.399

4. Faith cannot bee silent: Hee that beleeveth will pray, p.399

5. It putteth life and hardinesse into us, ibid.

6. It waiteth upon God for good successe, and triumpheth before the victory, ibid.

7. Faith is ready and forward to praise God for good successe, p.399.400

Chap. XI.

There be many promises made in Scripture, that God will blesse his owne ordinances to his peoples good, pag.400,401 402

These promises are firme grounds whereupon the faithfull may build this affiance, that by the conscionable use of Gods holy ordinances, hee shall bee made wise unto salvation, &c. pag. 402

The serious meditation of these things is exceeding profitable to quicken and encourage unto chearefull and constant attendance upon God in his ordinances, p.402,403

It is necessary to live by faith in the use of Gods ordinances. For,

1. It availeth not to live under the Gospel, if it bee not received in faith, p.403

2. It is not sufficient to have faith, but it must bee exercised to receive that grace, which the Word of God doth reach us with the seale, ibid.

The acts of faith in the use of Gods ordinances.

1. It teacheth to worship the true God purely, pag. 403 404

2. It delighteth greatly to behold the face of God in his Sanctuary, p.404,405

3. It seeketh acquaintance with God, and the knowledge of his will in Jesus Christ, p.405

4. It gleweth the heart close to the Word, receiveth and possesseth the good things promised, and changeth the disposition of soule into the nature of the Word, p.406

5. It quickeneth to serve God in the use of all his ordinances with diligence, chearefulnesse, and best endeavour, p.406,407

Parents should in faith present their children to God in Baptisme, p.407

The acts of faith in this particular.

1. It calleth to remembrance the free and gracious covenant, which God hath made with beleeving Parents and their posterity, p.407,408

2. By faith the beleeving parents must give themselves unto God, chusing him to be their portion, and resigning themselves in all things to bee guided by his Word, p.408

3. It provokes Parents to offer their children unto God by hearty and unfained prayer, as soone as ever they have received them from him, ibid.

4. It considereth what a singular prerogative it is, to be actually admitted into Covenant with God, received into his family

family, and to have his name put upon us, p. 409
Fervent effectuall prayer doth accompany these meditations of faith, ibid.
5. It stirreth up hearty rejoycing in the Lord, that hee hath vouchsafed in tender compassion to looke upon them and their posterity, and thus to honour and advance them, pag. 409 410
6. It stirreth up parents to be diligent and carefull to bring up their children in the information and feare of the Lord, p. 410
By faith wee should make a right use of our Baptisme all the dayes of our life, pag. 410 411
The use to bee made of Baptisme is twofold.
1. It serves to be a pledge and token of Gods favour: for
1. It is a seale of our Regeneration by the holy Spirit, pag. 411
2. It confirmeth unto us the free pardon and forgiveneſſe of our sinnes, ibid.
3. Baptisme is a pledge of the vertue of Christs death, and of our fellowship therein, ibid.
4. It is also a pledge of the vertue of Christs life, and of our communion with him therein, ibid.
5. Baptisme is a pledge of our adoption in Jesus Christ, pag. 412
6. Baptisme is a solemne testimony of our communion with all the lively members of Christ Jesus, ibid.
7. It is a seale and pledge to assure, that God will provide for us in this life, raise up our bodies unto life at the last day of Judgement, and bestow upon us that everlasting Kingdome and inheritance, which he hath prepared, ibid.
2. It is a seale of our duty promised.
1. It is a spurre to repentance and mortification, pag. 414
2. It is a provocation unto faith, and a pledge thereof, pag. 415
3. It is an incitement unto new obedience, and a pledge thereof, p. 415, 416
4. It is a pledge and pawne of love and unity, p. 416
The new exercise of faith is required in the worthy receiving of the Lords Supper, ibid.
The acts of faith in receiving the Lords Supper.
1. By it we discerne the Sacrament to be the holy Ordinance of God, instituted for our speciall good and benefit, sealing unto us the promises, which God of his free mercy hath made us in Jesus Christ, p. 416, 417
2. By it wee see what the Lord doth offer unto us therein, how excellent and precious it is, with what assurance it is freely tendered, and may be received, p. 417
3. It sharpeneth spirituall appetite, and stirreth up hungring and thirsting after Christ and his benefits, ibid.
4. It earnestly contendeth for mercy, confessing sinne with griefe and hatred, &c. ibid.

5. By

5. By faith wee receive Christ offering himselfe freely to be contracted unto us, pag.417 418

6. By faith wee resigne up our selves unto Jesus Christ, and willingly yeeld soule and body unto him. p.418

7. Faith feedeth upon Christ, and sucketh vigour from him, ibid.

8. Faith assureth of that spirituall contract which hath passed betwixt Christ and the Christian soule, and is sealed in the Sacrament, p.418.419

9. It stirreth up joy and thankfulnesse, with serious remembrance of the manifold blessings, which in Christ Jesus are vouchsafed. p 419.420

Meanes to stirre up our selves to receive the Lords Supper in faith.

1. Wee must bewaile our unbeliefe, dulnesse, earthly-mindednesse, the distemper of our spirituall taste, &c. p 420

2. Consider how freely the Lord doth tender Christ to bee received in his Word and Sacrament, ibid.

3. Weigh and consider the blessed state and condition of them, who bee reconciled unto God, &c. ibid.

4. Having troth-plighted our selves to Jesus Crrist unfainedly, Wee must awaken and rowse up our soules to rejoyce in him. p,421

Chap. XII.

The faithfull are bound, and it is behovefull for them to believe the threatnings, p.421

The godly man is not slavishly to feare falling away or running into destruction, but wisely to believe the threatnings to prevent falling into sinne, and so into condemnation, p.422

1. The threatnings are part of the Word of God, ibid.

2. In the state of innocency there was use of threatnings, so is there in the state of grace, ibid.

3. Promises and threatnings mingled, fit our state, and serve to keepe the heart in the best temper, p 422.423

The acts of faith in respect of the threatnings.

1. It worketh humblenesse of mind and heart, p 423

2. It bringeth forth awfulnesse, reverence and feare, p.423 424

3. It stirreth up continuall watchfulnesse to shun whatsoever might breed danger, or procure Gods displeasure. p.424

4 The threatnings mingled with faith, cause sorrowfull melting or relenting of heart for sinne committed, p 424.425

5. When wee see by faith from what miseries we are delivered, of the free grace and mercy of God, our hearts are enlarged in praise and thanksgiving, p 425

This life of faith is most excellent and comfortable: for,

1. By faith wee are directed to seeke and follow after Christ, till we come to be assured that he a dwel-

dwelleth in us as the fountaine of life, and that in him wee are delivered from the guilt and punishment of all our sinnes, ibid.

2. By this faith wee may come to sound rest and holy security about our salvation from time to time, p.426

3. If God lead us into the darke, by this faith wee are enabled to hold him by the hand, ibid.

4. Hereby the rage of sinne is weakened, and we have grace to walke in newnesse of life, and all the parts of it with joy and chearefulnesse, ibid.

5. By it wee walke in our callings chearefully, honestly, painfully, &c. ibid.

6. This faith teacheth us to pray at all times as our necessities require. ibid.

7. If the affliction bee very grievous and of long continuance, faith doth neither quaile, nor cease to seeke helpe, p.427

8. The life of faith shall end in joy and comfort, ibid.

9. Hee that hath learned to live by faith, shall also die in faith, ibid.

Speciall Texts of Scripture expounded in this Treatise.

*Gen.*15.6.par.1.cap.3.pag.19.
*Exod.*14.31.par.1.cap.9.pag.128,129.& ca.3.pag.19.
*Exod.*19.9.par.1.cap.9.pag.129.
2 *Chron*,20.20.ibid.
*Psal.*19.12.par.1.cap.8.pag.108.
*Isa.*14.32.par.1.cap.9.pag.129.
*Ier.*17.9.par.1.cap.8.pag.100.
*Hab.*2.4.par.1.cap.2.pag.12.
*Matth.*5.17.par.1.cap.8.pag.13.
*Matth.*9.27.28.par.1.cap.6.pag.76.
*Matth.*16.16.par.1.cap.3.pag.28.& cap.6.pag,72.
*Matth.*19.17.pa.1.cap.8.pag.112.
*Matth.*22.11.par.1.cap.4.pag.51.
*Matth.*25.11.par.1.cap.4.pag.52.
*Luk.*7.9.par.2.cap.6.pag.73.74.
*Luk.*11.13.par.1.cap.2.pag.8.
*Ioh.*1.49.50.par.1.cap.6.pag.76.
*Ioh.*6.35.par.1 cap.3.pag.37.
*Ioh.*12.42.43.par.1.cap.4.pag.49.
*Ioh.*20.31.par.1.cap.8.pag.108.
*Act.*8.37.38.par.1.cap.6.pag.75.& cap.8.pag.100.
*Rom.*4.5.par.2.cap.2.pag.222.
*Rom.*4.19.20.pa.1.cap.3.pag.29.
*Rom.*4.21.par.1.cap.6.pag.72.73.
*Rom.*10.9.par.1.cap.6.pag.75.
*Rom.*10.10.par.1.ca.4.pag.51.& par.2.ca.4.pag.252.

*Rom.*13.14 par.1.cap.4.pag.52.
1 *Cor.*4.4 par.1.cap.8.pag.107.
1 *Cor.*10.2.par.1.cap.9.pag.129.
1 *Cor.*13.2.par.1.cap.3.pag.16.& cap.4.pag 47.48.
1 *Cor.*13.12.par.1.cap.4.pag.42.43.
1 *Cor.*15.2.3.4 par.1.cap.6.pag.75.
2 *Cor.*10.5.par.1.cap.3.pag 16.
2 *Cor.*13.5.par,1.cap.8,pag.100.
*Gal.*5.6.par.1.cap.4 pag.41.
*Eph.*1.13.par.1.cap.2,pag.8.
*Eph.*3.12.par.1.cap.3.pag.30.
2 *Tim.*1.5.par.2.cap.1.pag.194.
*Tit.*3.5.par.2.cap.2.pag.213.
*Philem.*verf.5.par.1.cap.9.pag 130.
*Heb,*4.2,par.1.cap.3.pag.37.
*Heb.*11.1.par.1.ca.3.pag.23.29.& par.2.ca.2.p.214.
*Iam.*2.14.par.1.cap 4 pag.53,&c.
*Iam.*2.20.22.par.1.cap 4.pag.44.
*Iam.*2.26.par.1.cap.4 pag.43.
1 *Ioh.*3.8.9.par.1.cap.8.pag.115.
1 *Ioh.*5.1.par.1.cap.4.pag.46.
1 *Ioh,*5.18.par.1.ca.8.pag.116.

A TREATISE OF FAITH.

The first Part.

CHAP. I.
Of the divers acceptations of Faith.

§. 1. *The necessitie of Faith.*

IT is expedient and necessary that all Christians should acquaint themselves with the doctrine of Faith, because the safetie of all Christian Religion doth depend upon the right understanding of this matter, and Satan with his subtleties hath ever endevoured to obscure this doctrine by the mists of Sophismes, or to weaken it some other wayes, that he might rob God of his glory, and the Church of the certainty of her salvation. And if the necessity of a thing knowne and acknowledged stirre up to enquire into it, and labour

after it, this also may provoke us to search and enquire what faith is.

Faith is of the number of those necessary things which are necessarily required to the obtaining of others; and not of those which are wrought by compulsion, or by any necessary cause compelling. As if a man would see, he must open his eyes, and yet he is not by externall violence forced thereunto. 1. No unbeleever can please God: for how should he who is incredulous and divided from God, please him who is most true and faithfull? Salvation is in the pleasure and power of God, which he dispenceth according to his own, not our will. But he accepteth none as righteous to life, but them that beleeve. 2. The quality of this present life and our habitation, in which we are absent from the Lord, doth evidence the necessity of faith: as a sonne that lives from the presence of his Father must beleeve his letters and messengers sent unto him. 3. The quality of things necessary to be knowne for the obtaining of salvation is such, that they cannot be apprehended or received without it. As in humane things the quality of Arts and Sciences is such, that they require understanding, because they cannot be conceived without it: so in things divine faith is requisite, without which we can never comprehend the mysteries of salvation. 4. The gifts which God bestoweth upon his children, the graces which the Holy Ghost doth worke in their hearts, doe necessarily require faith by the ordinance and determination of the Lord.

1
Heb. 11.6.
John 3.16, 18, 36.
Rom. 3.28.
1 Cor. 1.21.
2
2 Cor. 5 6, 7.
3
4
Acts 15.9.
Rom 3.28.
Eph. 1.13, 14.

§. 2. *Divers acceptations of the word Faith.*

§. 2. The word *Faith* in Scripture is taken diversly. 1. It is put for truth, fidelitie or faithfulnesse, constancie and justice in word and action, promise or accomplishment. 2. By faith sometimes true Christian knowledge and perswasion, or the measure thereof is to be understood, specially the sound knowledge of Christian liberty in Jesus Christ. 3. It noteth a sure testimonie, or firme demonstration of a thing to come. 4. It signifieth the doctrine of the Gospell, and so Christ the subject of the Scripture, which preacheth salvation, to be no otherwise but by faith in Christ:

1
Mat. 23.23.
Rom. 3.3.
Gal. 5.22.
Titus 2.10.
2
Rom. 12.3. & 14.1, 22.
3
Acts 17.31.
4

Christ: and this is called by Divines, faith which is beleeved. 5. It is taken for beleefe of the Gospel, the habit being implyed in the act, the gift in the exercise: which is the faith whereby we beleeve. And this is expressed by the phrases of *Beleeving God, Beleeving on God, Beleeving on Christ, Beleeving the Prophets.* 6, Faith is put for unfeigned profession of faith, joyned with fervent desire to further Christian Religion, and a godly life.

Acts 6.7. & 13.8.
Gal.1.23. & 3.2,5.
Gal.3.23,24.
5
John.5.46,47.
John 2.22,23.
Luke 24.25.
Acts 26.27.
6
Rom.1 8.
Gal 6.10.
Acts 14 22.
Mat.9 2.
1 Thess.1.3.

§. 3. Faith signifying beleefe is used to note, 1. an ordinary knowledge and bare assent to the historicall truth of Scripture, grounded upon the authority and truth of the Speaker, though sometimes holpen by experiments, and other inducements and probabilities of the things: and this is called faith Historicall, that is, a naked, imperfect, dead assent, without trust or confidence in the mercies of God, or adherence to the Commandements. Howbeit we must not imagine that faith is reputed unsound, or not salvificall, because historicall (rather it is oftentimes unsufficient to save, because it is not so fully historicall as it might be) but the name of historicall faith arose hence, that some are said to beleeve, who did never embrace Christ as their onely Saviour with all their hearts, nor confidently relie upon the promises of mercy: otherwise faith justifying doth more certainly beleeve the truth of the history of the Gospel, and so is more historicall than the faith called historicall. 2. It is taken for an affiance of heart embracing the Word as good; which in respect of the object may be distinguished into Miraculous or Ordinary. For the object of faith is either some speciall and singular promise, and that both for the doing of some extraordinary effect, wherein we trust by a miraculous active faith; and for the obtaining of some spirituall or bodily good thing after an extraordinary manner, whereon we trust by a miraculous passive faith, as it is called: or else faith doth respect the generall and common promises, which are made in the word of life, and made good to them that beleeve; whereon we rest by faith ordinary.

§. 3.
Sorts of Faith.
Jam.2.19.24.
Acts 26.27.
Historicall Faith.
1

2
Faith Miraculous.
1 Cor.13.2.
Mat.21.21. & 7.22.
Marke 9.23.
Acts 14.9.
Luke 17.19.

But faith Miraculous and Ordinary are not divers gra-

Zanch. de redempt. lib. 1. c. 12. in præc. 1. Sect. de Fide. Thes. 2.

ces, but the same grace exercised about divers objects. The grounds of faith are different, and so are the effects and adjuncts that flow from thence: but the grace it selfe one and the same. As the Fathers beleeved speciall revelations and extraordinary promises made to them, by the same ordinary faith by which we beleeve the common promises of salvation revealed in the Word: so the singular promises of God made to some Beleevers, concerning the working of miracles, were embraced by the same faith by which they did adhere to the generall promises of mercy, or were raised up to the doing of acts of love. For that faith which doth receive the more excellent promises (as are they concerning spirituall life and salvation) can much more lay hold upon other promises of an inferiour nature, if they be made and certified unto us.

Faith Temporary. Mat. 13. 20, 21. Luke 8. 13, 14

That faith which is carried to the generall promises, is either a confidence vanishing, uncertaine, not-rooted, called faith temporary; or an affiance certaine, well-planted, constant, knowne by the name of justifying or saving faith; so called from the principall effect. For to justifie is not the full effect of this confidence or affiance, beyond which the efficiencie of it doth not extend: but because this is the principall thing wherein the force of true faith is occupied, it is so called. Justifying faith beleeveth the history, purifieth the heart, sticketh to the Commandements, receiveth the temporall promises, worketh by love: but it is called justifying from the principall effect, as the soule is called reasonable from the power it hath to invent, judge, and discourse, not that these are her onely faculties. In the Scriptures of the New Testament this faith is unfolded in these and such like phrases, *To beleeve God, To beleeve in or upon God, To beleeve in or upon Jesus Christ, To receive him, To receive the testimonie of God, To beleeve the Gospel, To receive the Word of God.*

Justifying Faith. Luke 18. 15. Mat 13. 23. Acts 24. 14. Acts 15. 9. Psal. 119. 66. Acts 27. 25. Gal. 5. 6. Rom. 4. 3. John 5. 24. Acts 16. 34. & 18. 1. John 14. 1. Rom. 9. 33.

To beleeve God signifies no more but to assent to that which the Lord speaketh: but *beleeving*, as it belongs to the understanding, is the root and foundation from which confidence

confidence of the heart doth spring and flow: and such a beleefe in the mind is signified in this and all other phrases, as is alwayes necessarily accompanied with trusting in God, for that which wee beleeve hee can and will bring to passe. And the other of trusting to, or relying upon is implyed, whensoever wee find that ascribed to beleeving which cannot be obtained without faith in Christ. And if wee search the Scriptures, wee shall find these phrases, To beleeve [a] God, and to beleeve in God, to import one and the same thing. A preposition [b] is added to beleeve, when nothing but assent of mind is signified: & it is put without a [c] preposition when trust or confidence is implied. [d] Moreover, wee read sometimes *the faith of Christ, & faith which is by Christ*: sometimes *faith on Christ*, and sometimes *faith in Christ*: which severall formes of speech note much the same thing, but that (as some learned men observe) the first may be conceived, as propounding Christ the simple object of faith: The second phrase, Christ the Object, together with our adhering to him: The third noteth Christ the object, our inhering in him, together with the word propounded as the way and meane, by which we come beleevingly to inhere in him.

Acts 16.31. Joh.2.11.& 3.16. Joh.1.12.& 3.33. Mark.1.15. Acts 11.1. & 2.1. 1 Cor.2 14.

[a] Rom.4 3.with Rom.4.5,24.Rom.10 10,11.Joh.8. 30,31.Act 19.4. Joh.1 12. Act.16.34. with 31. Mark. 1.15. Gen.15.6. with Rom.4.3. [b] Exod.14.31. and 19.9. Luk. 24. 25. Joh.2.23. [c] Joh.9. 35, 38. Esay 28.16. with Rom.9.33.

The *Hebrew* preposition ב serveth oftentimes to note the accusative case, and is used or omitted without any difference, Deut.7.6,7 1 Sam.14.37.Esa. 33.15. Job 24.22. Deut.28.66. Psal.106 12,24. Esay 43.10. The Seventie translate the particle ב sometimes by ἐν, Jerem.12.6. 2 Chron 20.20.Psal.78.32. ordinarily by ὅτι. Psal.4.6. and 22.4,5 and 25.2. and 37.3. Psal.118.8,9. and 146.3. Sometimes they omit it altogether, Exod.14.31. and 19.9. Psal.106. 12. Gen 15.6. and sometimes they adde the preposition ὅτι, where the *Hebrew* hath no particle, Esay 28.16. In the New Testament, εἰς and ἐν are often put interchangeably one for another. Mark.1.9. & 2 1. Mat 21.1. Mar.1.15. Luk.23.42. Rom 5.21. Gal 5.20. Phil.3 3. 1 Tim.3 16. Ephes 6.24. And the Heathen *Greeks* use ἐν for εἰς, as *Xenophon*, ἐλθεῖν ἐν Μήδους.

d Rom.3.22,25. Acts 3.16. Gal.2.16. Phil.3.9. 1 Pet.1.21. Acts 24.24. Col.2.5. Gal.3.26. Ephes.1.15. *Bayne* in Ephes. 1.15. Doct.2.

§. 4. But evermore when faith is required, it is not the facultie, whereby we are apt, and furnished to beleeve, but the act and exercise of that habit, whereby we execute the function of beleeving, which is to be understood. For this is that which God commandeth in the Scriptures, not that

§. 4. *Not the habit, but the act of faith is required.*

our soules be adorned with the habit of faith, though that be necessarie, but that wee beleeve in him. *Beleeve in the Lord your God. Repent yee and beleeve the Gospel. If thou canst beleeve, all things are possible to him that beleeveth. But as many as received him, to them hee gave right to become the sons of God; even to them that beleeve on his Name. Yee beleeve in God, beleeve also in mee. Hee that beleeveth on him is not condemned. If thou beleevest with all thine heart, thou mayest. The Gospel is the power of God unto salvation, to everie one that beleeveth. This is his Commandement, that we should beleeve on the name of his son Jesus Christ. We are saved by faith,* is all one with that, *Beleeve on the Lord Jesus Christ, and thou shalt be saved. We are justified by faith,* is all one with that, *By him all that beleeve are justified from all things, from which yee could not be justified by the Law of* Moses. *Whosoever beleeveth in him shall receive remission of sins.* Abraham *beleeved God, and it was imputed to him for righteousnesse.* And therefore the *Israelites* are reprehended, that they beleeved not in the Lord: *A fire was kindled against* Jacob, *and anger also came up against Israel: Because they beleeved not in God, and trusted not in his salvation.* None but those beleevers are praised; *Blessed is she that beleeved. Because thou hast seene mee, thou hast beleeved; blessed are they which have not seene, and yet have beleeved. Whosoever beleeveth on him, shall not be ashamed.*

2 Chron.20.20. Mark.1.15. Mark 9.23. Joh.1.12. & 14.1. Joh.3.18.

Acts 8.37. Rom.1.16. 1 Joh.3.23. Ephes 2.8.

Acts 16.31. Gal.2.16. Acts 13 39. & 10.43.

Rom.4.3.

Numb.14.11. Deut 9.23. Psal.78.21,22.

Luk.1.45. Joh.20.29. Rom 9.33.

CHAP. II.

Of the Author and worker of Faith justifying.

§. 1. What justifying Faith is.

§. 1. JUstifying faith, which not onely beleeveth God speaking in his Word, but embraceth all divine truth as containing the chiefe good of man, as being the most perfect, doth necessarily require before it faith historicall, and comprehend all other kinds under it. It may be defined,

defined, a lively and obedientiall affiance or confidence, whereby wee reſt upon Chriſt for ſalvation, receive the promiſes of grace temporall and ſpirituall, ſtick to the Commandements as good both ſimply and in compariſon, and feed upon the word with ſavour and delight. More largely, It is a wonderfull and ſupernaturall gift of grace, wrought by the Holy Ghoſt, through the miniſterie of the Goſpel, in the heart of man a ſinner, acknowledging and bewailing his offences, whereby hee doth not onely aſſent to the whole truth of God, and is certainly perſwaded that Jeſus Chriſt is appointed of God to be the Author of ſalvation to them that beleeve in him, and his Saviour if hee doe beleeve: but doth relye, caſt, and repoſe his ſoule upon Chriſt his Saviour, and by him upon God as a loving Father in him, cleaving inſeparably to the Word of truth, as good both ſimply and in compariſon, and feeding upon it as the wholſome food of life.

§. 2. God the Father, in his Sonne Jeſus Chriſt our Mediatour by the Holy Ghoſt, is the Authour and worker of Faith. As ſalvation, ſo faith is the gift of God. It is through grace that men beleeve. *No man can come unto mee, except the Father which hath ſent mee, draw him. Everie good thing comes from the Father of lights:* but faith is a gift after a ſpeciall manner, moſt free, and profitable, comming from the grace of the Donor, beſtowed upon us when wee are everie way unworthy. It is ſuch a gift as comes not from common bounty, ſuch as God made ſhew of in the creation: but from a ſpeciall favour, which hee beareth his in Chriſt Jeſus. The Scripture is cleare and evident herein, & ſtrong reaſons may be deduced thence to prove it. For of our ſelves wee have no power to beleeve, or to prepare our ſelves thereunto. There is no ſuch ſoile in our hearts, whence ſuch fruit ſhould ſpring. The meanes of grace, and the operation of the Spirit accompanying it, are free and voluntarie. No man can beleeve, unleſſe he be created and formed anew: but regeneration is a free work of Gods grace and mercie.

§. 2. God is the Author of Faith. Epheſ. 2. 8. Phil. 1. 29. Acts 18. 27. Joh. 6. 44. Jam. 1. 17.

Heb.12.2.

Faith is the worke of God the Father in Jesus Christ. For as the naturall head doth not onely give sense and motion to all the members now conjoyned, but doth send forth those bands, whereby they come to bee coupled with it: so Christ doth not onely give spirituall sense and motion to his members already united unto him by faith, but hee is the spring whence this sinew of faith doth flow and issue unto us.

2 Cor.4.13. Rom.15.13. *How we are said to receive the Holy Ghost by faith.* Ephes.1.13. Gal.3.14.

The Spirit of God is the principall worker of faith: and hence we are said to receive the *Spirit of faith*, that is, the Holy Ghost, in and through this gift of faith, which hee worketh and continueth in us. By faith we receive the Holy Ghost: and faith is the worke of the Holy Ghost. The action of the Holy Ghost creating faith in us, is before faith: But the beginning of faith is the receiving of the Holy Ghost; and faith being begun, the gifts of the spirit are more and more increased by it. Faith it selfe is a worke of the spirit: but an augmentation of the graces of the spirit is obtained by faith; and the more our faith dilateth it selfe, the more plentifully doe the graces of the spirit flow into us from Christ; *Of whose fulnesse wee receive grace for grace.*

Joh.1.16. *How the Spirit is obtained by prayer.* Luk.11.13.

Faith doth obtaine the Holy Ghost by prayer: and prayer is an act of grace and of the Spirit, as faith is a work of the Spirit. Before wee can lift up our soules unto God, the Holy Ghost must descend into us, and lift us up: for wee move not, but as wee are moved. The Holy Ghost is given to the Elect before they aske: but a greater measure of the Spirit is obtained by prayer.

§. 3. *Faith is imperfect, though a worke of the Spirit.*

§. 3. Faith is not alike in all, in none perfect, though it be the worke of the Spirit: for the Spirit worketh faith, not as a naturall agent, which putteth forth its power to the uttermost, and alwayes produceth like effects, if it be not hindered: but as a voluntarie agent, which putteth not forth his power to the utmost, worketh according to his pleasure in whom hee will, and as hee will, but not in all alike.

The

The Spirit worketh faith not by morall perſwaſion, onely inciting to beleeve, and leaving it to our free choyce, whether wee will aſſent or no: but by his powerfull operation, and omnipotent hand put forth for ſuch a purpoſe, hee produceth this gracious effect. There are no ſeeds of faith in our nature, out of which by meere outward teaching wee may bee brought to beleeve: for then ſhould faith bee naturall, as all other things are, which our nature can attaine to with outward helps. There is no ſpirituall life in us before the infuſion of grace, whereby wee ſhould bee able to embrace the perſwaſions of the Spirit: for then wee ſhould live ſpiritually of our ſelves before wee are quickened by grace. If the Spirit of God doe onely move and perſwade to beleeve, then God doth not make the beleever to differ from the unbeleever, but the good uſe of his owne free will. It is of grace that man might beleeve, and ſo might hee that continueth in infidelitie, for hee received equall aid, and was equally perſwaded and incited by the Spirit. But if the queſtion bee, why doth the one beleeve and not the other? it is not the Spirit here that makes the difference, but the good uſe of mans free-will: and ſo, that man is inabled to beleeve, it ſhould be of grace; but that he doth beleeve, and ſo differ from other men, this ſhould bee from himſelfe. [a] The ſame power that raiſed Chriſt from the dead, is ſaid to raiſe us up to beleeve. If an hand or eye bee wanting to a man from his birth, can any power reſtore them, but the Almightie power of God, by which the body was at firſt framed and faſhioned? By what power then is this hand of faith created, which reacheth to heaven? this eye which doth ſee the things within the vaile, which concerne our peace? [b] This further appeareth by the cauſe that moveth the Lord to beſtow faith upon ſome, which is his free, eternall, unchangeable grace and love, whereby hee loved them to be made heires of ſalvation, before the foundation of the earth was laid. For ſo farre as God effectually

Faith is a powerfull worke of God.

a Epheſ.1 19,20. Col.1.11. 1 Theſſ.1.5. Eph 3.7 16,20. 1 Pet.1.5. 2 Pet.1.1,2,3. 2 Theſſ.1.11. 2.Tim 1.7. 2 Cor.13.4.

b Joh.6.3. Acts 13.48. Phil.1.29. Matth.11.26.

effectually willeth and intendeth to work, so far he putteth forth his omnipotent power to accomplish. But God doth intend, and effectually will to draw some unto him before other some.

§. 4. How God produceth faith. 1.

§. 4. In producing faith, first God bestoweth upon man the gift of understanding and spirituall wisdome, opening and illuminating the eyes of his mind, to know the promise in Christ, and to judge and esteeme those things revealed of God, to be the most undoubted and infallible truth. This understanding is requisite to faith: for it is impossible for a man to beleeve that, whereof he hath no knowledge or understanding. Out of question, faith is a most wise gift, or grace of Gods holy Spirit, making those that bee endued therewith wise unto salvation: which wee shall easily discerne, if we consider how great the subtiltie of that old Serpent the Devill is, as also the deceitfulnesse of sinne; both which are defeated by faith.

This understanding is the gift of Gods grace; for as reasonable understanding is beyond the compasse of that knowledge which the beasts have by kind: so is this understanding far beyond the reach of all that wisdome left in corrupted nature. It is a work irresistible, for it is wrought according to the purpose of the Lord, and the counsell of God cannot be frustrated. In illumination the mind suffereth not from any naturall power, which it hath to conceive or understand spirituall things, but from that state of obedience that the mind standeth in unto Almighty God, whereby it must necessarily see whatsoever he will enlighten it to behold, and set before it. There is no naturall power in an eye now blind to receive sight: but if God will enlighten, it must needs see: So there is no naturall power in the eye of the mind now become darknesse, to receive the light of saving knowledge, which is everie way a thing both for matter and manner supernaturall unto it: but if hee open the eyes of the understanding, and shine into the heart, it must needs understand.

2 Cor. 4. 6. 2 Tim. 1. 9. Dan. 11. 36.

2. Secondly, God doth infuse or powre the habit of faith into

into man, whereby hee giveth to will to come unto Christ, and to enjoy him. The first worke of God is signified in Scripture, by *opening the eyes of the understanding*: the second by *Gods drawing us*: both, at least figuratively, by *the opening of the eare, the opening of the heart, the taking away the heart of stone, and giving an heart of flesh.* This second work is requisite to faith: for as a dead man can doe no act of life untill a living soule be breathed into him; nor a blind eye see, unlesse new light be given unto it: no more can man, dead in trespasses and sinnes, move himselfe to receive the promises of grace, untill the free and gracious disposition, or habit of faith be infused, whereby the will is inclined agreeably to the disposition of it, to come unto God. As man cannot naturally see or perceive the things of God; no more can hee naturally will or desire them. And this is apparent by the hardnesse of mans heart that cannot repent, till God mollifie it; and by his stiffe-neckednesse and stubbornnesse to resist the Holy Spirit speaking in the ministerie of the Word, untill hee bee renewed and changed by grace.

Ephes. 1 18. Acts 26.18. Luk. 24.45. Joh. 6.44. Esay 50.5. Acts 16.14. Ezek. 11.19.

1 Cor. 2.14.

Isay 65.2,3. Rom. 2.5.

This habit of faith is received, not by any naturall disposition of will in us to heavenly things, for then man should live spiritually of himselfe, before the life of grace be put into him: but the heart, as it stands in obedience to Gods Almightie power, to take what stamp hee shall imprint, to follow him whither he shall draw, and to containe what hee powreth into it, admitteth this habit.

And as the beginning, so the increase and progresse, the consummation and perfection of faith is the gift of God, the work of the Spirit. Of God the increase of faith is to be asked, and from him it is received. As wee cannot will to beleeve, unlesse God prepare the heart and give that will; no more can wee will to persevere in faith, or goe forward therein, unlesse God doe minister strength, and sustaine us by his grace.

The increase of faith is of God. Heb. 12.2. Luk. 17.5. Mark 9.24. Phil. 1.6. 2 Thess. 1.3,11.

§. 5. Faith then is the gift of God, and the act of man: a wonderfull and supernaturall gift of God, and a lively motion

§. 5. Faith is the gift of God, and the act of Man.

motion of the heart renewed by grace, and powerfully moved by the Spirit. The power to beleeve, and will to use that power, is of God: But the act of the will in resting upon Christ is mans. It is man that beleeveth, but it is God only and altogether that inableth, stirreth up, putteth forward, and enclineth the heart to beleeve. By Gods enlightening man seeth, by his teaching he understands: and the Lord inclining his will, hee willeth, embraceth, possesseth and keepeth Christ with all blessings promised in him. So that faith is the motion of mans heart wrought in him by the Spirit of God. Even as a wheele, which of it selfe cannot move, yet being moved of another, doth move; whose motion though but one, is said to be the motion of the mover, and of the thing moved; so faith is nothing but the action of God in man, but considered in a diverse manner it is both the act of God and man: as wrought by God in man, it is the work of the Lord; as the motion of man, his heart being moved of God, it is the act of man. For the action of man in beleeving with the heart, is nothing but his knowing and acknowledging of things, by Gods making him know and acknowledge them; his apprehending, willing, chusing, embracing, and retaining them, by Gods making him to apprehend, will, chuse, embrace and retaine them.

It is true, that wee beleeve, because wee will Beleeve: but, *we will beleeve*, doth note not the principall cause, but a cause subordinate, working by way of free disposition, which disposition it receiveth from an higher cause, not from naturall strength. *The just* is said *to live by his owne faith*, and faith is called *ours*, or *our owne*, not that we are the Authours, cause, or workers of it, but because wee possesse it, and are the speciall subjects in which it is wrought by God; and also because it concernes our selves in particular, and what we beleeve we beleeve it particularly concerning our selves.

Hab. 2. 4.

§. 6. *Faith wrought by the Word.*

§. 6. Not to dispute whether God doth extraordinarily worke faith in the hearts of men, without the externall

nall publishing of his word, will, or pleasure: this is sure, that ordinarily the Holy Ghost doth worke by the Ministery of the Word. The Word can doe nothing without Gods Spirit: and ordinarily the Spirit will doe nothing without the Word. Faith is called the *fruit of the lips:* the Word is both the meane whereby we beleeve, and the subject matter of our beleefe. A man may see without light or colour, heare without eare or sound, as possibly as beleeve without the Word of God. For when faith is an affiance or perswasion, touching the good will of God towards us in Jesus Christ, how can we be perswaded touching his gracious pleasure, till we be acquainted with his word, whereby he hath declared it? How can I beleeve or certainly know that a friend will doe me this or that good turne, unlesse I have his word or promise to that effect? No more could we ever know or be perswaded that God would forgive our sinnes, or shew mercy upon us, should he not by his Word signifie and make knowne the same. The Word is the *Word of faith,* propounding things to be beleeved, and commanding us to beleeve. The Gospel is *the word of the kingdome, the power of God to salvation, the arme of God.*

Esay 57. 19.

Rom 10. 8. John 12 36. Marke 1. 15. Rom. 1. 16. Esay. 53. 1.

Faith is the mother of Prayer: Prayer a meanes of the increase and conservation of Faith. The Sacraments do confirme, conserve, and encrease faith begun: but the Word only is the instrument to beget faith. Two things are here to be looked unto: First, that we sever not what God hath joyned together. Secondly, that we attribute not to the instrument what is proper to the Authour. For the Word by the Ordinance of God is appointed to represent to our minds what it is ordained to signifie, and by it as an instrument it pleaseth God to worke: but the whole force, efficacie, and power doth flow from God, and he that created man at the first, is his restorer to life eternall.

Increased by Prayer and the use of the Sacraments.

Marke 16. 20. 1 Cor. 12. 6.

If it be demanded, why doe not all beleeve that heare the Word? The answer is; Mans wilfulnesse is the fundamentall, radicall, prime cause of obstinate unbeleefe; and he

Why all do not beleeve that hear the Word.

he beleeveth not because he will not beleeve; which disposition the will hath of it selfe by nature. But the reason why one beleeveth and not another, is, because the Holy Ghost doth not inwardly teach all men, but whom hee will, and joyne his efficacie to the Word preached and heard in whom he will. The cause of this his will wee are not bound to render, we cannot render, but must rest in the good pleasure of God.

Though faith be the gift of God, men must use the meanes to obtaine it.

And though no man doe beleeve by the externall hearing of the Word, unlesse the inward operation of the Holy Ghost regenerating and giving faith doe accompany it, yet must all men give attendance to the hearing of the Word preached, and diligent reading, because it is the meanes that God hath ordained for the begetting of faith, and by precept divine they are thereunto obliged. Neither shall it excuse any man to say, he could not beleeve; and if he should make triall, his endevour would be in vaine. Such frivolous pretences shall nothing availe before God. The lesse able we are to beleeve of our selves, the more carefull should we be to use the meanes that God hath ordained, that we might obtaine it. Marriage was never held superfluous or unnecessary for the propagation of mankind, because the reasonable soule is not generated by our Parents, but immediately created and infused of God. That faith is the sole gift of God, wholly infused, not partly acquired by us, should rather incite than any way abate our endevours for attaining it. For faith is not given but in the use of the meanes: and though he give not faith unto all men, he violently with-holds faith from no man that seeketh it, but denieth it justly to them that willingly prefer the pleasures of sin before the pearle of the Gospel. And as Christ infused not humane life into trees, stockes, and stones, but into bodies passively organized and figured for the fit habitation of the humane soule: so neither doth he ordinarily bestow supernaturall grace on every one that hath a reasonable soule, but on such onely as are by him passively prepared for it.

The

The conclusion is, that we must waite daily at the posts of wisedomes gate, meditate seriously upon the word of life, and nourish the motions of Gods Spirit, as the means whereby faith is begun and encreased in us.

CHAP. III.

Of Justifying Faith, what it is, and what things are implied therein.

§. 1. Justifying faith presupposeth the knowledge of God and Christ, of the precepts of the Word, and promises of the Gospel. Knowledge is an antecedent, if not a part of faith. Knowledge, I say, not of the reason and nature of the things, but of revelation which rests in the meaning of the testimony distinctly understood. The things which God commandeth us to beleeve exceed all naturall capacity, cannot bee knowne in their essence and properties, as things naturall are by the light of reason: But every beleever must know it to bee the Word of God which he receiveth, and what is signified thereby, and the things to bee as they are revealed; though he cannot comprehend the reason or causes of them. Knowledge is put for faith, as that which ever accompanieth it. When God enricheth men with faith, hee is said *to open their eyes, to reveale unto them the mystery of his will*, and they are said *to be taught and instructed of him*. Out of question, faith is a most wise grace, making them that bee endued therewith wise unto salvation, and that evident to the beleever which of it selfe is incomprehensible. In faith historicall there must bee knowledge of the history and truth of the Gospel, much more in faith justifying. There is such relation betwixt Faith and the Word, that without the Word there can be no Faith; as the foundation being taken away, that which should bee built upon it cannot stand. The order whereby men are brought to the faith, is this; first they heare, and then they beleeve. Faith is an assent to the

§. 1. *Faith presupposeth knowledge.*

Job 19 25. John 17.3. 2 Tim.1.12. 2 Tim.2.7. Acts 26.18. Mat. 11.25,26. Eph.1.8,9. John 6.45. 1 John 4 16.

Rom.10.8. John 20.31. Rom.10.17. Esay 55.3. 1 Tim.4.6. Col.1.6.& 2.2. Eph.1.12,13. Acts 4.4.

the truth and promises of God. But no assent can be given to a thing utterly unknowne. What is more absurd than to dreame of a blind assent to we know not what, to a thing we never heard of?

Popish objections prevented. 2 Cor. 10 5. *Bell. de justif. lib. 1. c. 7.*

Howsoever faith apprehends mysteries not to be inquired into, yet the proposition and doctrine of all the Articles of faith must be distinctly conceived, that a man be able to understand what they are. If a man cannot give a reason of the thing beleeved, he must be able to give a reason of his beleefe. Faith captivates our understanding unto the obedience of Christ, but is not ignorant of Christ, or of his doctrine. It giveth credit and submitteth to the truth acknowledged, though it seeme absurd to carnall reason, but it cherisheth not ignorance of divine mysteries exceeding all humane capacitie. It subjecteth reason to the doctrine of God and his revelation, but it neither extinguisheth the nature of man, nor the light of reason. Faith is not a brutish captivitie, which yeelds up her eyes to be put out: but the understanding receiving a more excellent sight by faith, yeelds up the worse, and doth not lose her light, but exchange it for the better. There is a double assent; one from reason, the other from authority: both are made with the knowledge of the Minde. Knowledge is included in both; in the one of the cause and properties, which is strictly called Science; in the other of the authority and truth of the revealer, and in that respect of the thing taught, which is called Faith. *How shall we beleeve in him of whom we have not heard?* There is no sight without some visible object, no faith without the knowledge of God in Christ.

Rom. 10. 14, 17. 2 Cor. 4. 14. 1 Cor. 13. 2. *Bell. ubi supra.*

Though knowledge be not faith, but an habit distinct from it, yet it concurres to the being of faith, in as much as no man can assent to that he never heard of. Wisedome is distinguished from knowledge as a thing more excellent, which yet it presupposeth: so faith is distinguished from knowledge, but cannot be without it. The knowledge which hath no ingredience into faith, is the knowledge of

of that which is not revealed: for faith not onely goeth before such knowledge, but utterly repels it, never admitting any curious search into Gods secrets. But in things revealed faith knoweth what it beleeveth, and by beleeving knoweth the more. Faith is the cause of more ample knowledge: but some knowledge of Gods will and pleasure is antecedent to faith.

This knowledge must be distinct, sound, certaine.

And this knowledge must be distinct, sound, and certaine. For faith divine is sure and certaine: therefore the knowledge whereupon it is grounded must be such as cannot deceive. The assent which faith gives to the Word of God is absolute and unlimited, which can never bee yeelded, unlesse being certaine in it selfe, wee know it certainely as it is, and be assured that we conceive of it aright. [a] The examination of Doctrines by the touchstone is commanded of God, [b] and wonderfully commended by the Holy Ghost: [c] the neglect of examining what wee heare, doth bring great perill and danger; for such as receive doctrines upon the credit of their Teachers are ever unsetled, apt to be seduced, and ready to start back in time of trouble. [d] Certaine knowledge is to be begged of God, both for our selves and others: and [e] thanks have beene and should be given to God for this grace and mercie vouchsafed unto the Saints.

a 1 Thess. 5. 20,21. Col. 3. 16. 1 Joh. 4. 1.
b Acts 17. 11,12.
c 1 Reg. 13. 20, 21. Acts 15. 1,24.
d Psal. 119. 18, 34,73,144. Col. 1. 9. & 2. 2.
e Ephes 1. 16,17. 2 Cor. 8. 7.

The Papists have much extolled the Colliars faith, commended ignorance, and disgraced knowledge, as if faith were much better defined by ignorance, than by knowledge: but when they are pressed with evidence of Scripture in this point, they grant that knowledge in all fundamentall points of Religion is necessary for lay people: and would colour the matter, as if they meant the knowledge of reason was not necessarie to faith, but of revelation onely. Not to dispute of their meaning in those propositions, (though their words and practice, and matter intreated of, sufficiently argue the vanitie of that excuse) wee may take them as they say, and spare labour to prove that faith cannot be a blind assent, because wee have their confession

Hosius contra Brent. lib. 3. Tekar. de Justif. l. 1. c. 7 § Judicium.

Tolet. instr. Sacerd. l. 4. cap. 1. T. W. P. in his triple accusation of D. White.

for it, that faith requireth knowledge of revelation.

Rom.1.17. & 16.
1 Cor.10.13. & 11.28.
2 Cor.13 5.
2 Pet.1.5.
1 Pet.3.15.
Rom.12 1,2.

In what respects faith is implicite.

Joh.20 9.
Matth.16 21.
Luk.24.25.
Acts 1.6. & 10. 14. & 11.2.
Joh.4 39,41.
Heb.11.31.

The implicite faith then of them that know nothing in Religion, but beleeve as the Church beleeveth, not understanding what shee beleeveth or professeth, is most absurd: but when wee know Christ truly, and whatsoever is absolutely necessarie to salvation, there bee many things wrapped up from us, which wee ought to beleeve, in which respect faith may be called implicite, or infolded. For being compassed about with mists of ignorance, wee attaine not the understanding of many things revealed: of which wee may note verie many examples in the Disciples of Christ, having not yet obtained full illumination: and in them, who being onely stirred up by the miracles of Christ, went no further than to acknowledge him to bee the promised *Messias*. So that when a man knowes and understands in generall the substantiall articles belonging to faith, which are contained in the Scriptures, and is ignorant only in the particulars whereby the said generall articles are demonstrated; and when withall hee uses the meanes to increase in knowledge, by searching the Scriptures, and hearing the Word preached: in this case his faith may be true, though infolded in many particulars.

Faith also may be implicite in another respect: for many that truly beleeve, cannot certainly affirme they doe beleeve: which befalleth them that are touched in conscience for sinne, who bewaile their offences, and desire to bee reconciled unto God. Now as in the little tender bud are infolded the leafe, the blossome, and the fruit: so in true sorrow, broken-heartednesse and unfained acknowledgement, faith and many graces of Gods Spirit are infolded. But this is not properly understood when we speake of implicite faith, neither is faith so much wrapped up in these graces, as the sight of faith and sense of comfort hid from their eyes that be distressed.

§. 2. *Faith is an Assent.*

§. 2. Faith presupposeth knowledge, and yeelds assent to the word of grace, relying upon the authoritie of God, who is true in all his sayings, sincere, faithfull, constant in all

all his promises, & can neither deceive nor be deceived. *Abraham beleeved God*; the word imports, hee thought the words of God to be sure, certaine, stable, and constant. *Moses* saying, *Israel will not beleeve me*, meaneth, they would not assent or give credit to his words. And when it is said, *Israel beleeved the Lord and his servant Moses*, thereby is understood, that they gave credit to the word of the Lord spoken by his servant *Moses*. This is cleare in the exhortation of *Jehoshaphat* unto the people, saying, *Beleeve in the Lord your God, so shall you be established; beleeve his Prophets, so shall yee prosper.* And that of *David, I beleeved, therefore have I spoken.*

Gen. 15. 6.

Exod. 4. 1. Deut. 1. 32. Exod. 4. 31. & 14. 31.

2 Chron. 20. 20.

Psal. 116. 10.

Beleefe is alwayes grounded upon the authoritie and reputation of him for whose word sake wee beleeve, and must needs have reference to some uttered word or revelation, as the object: but it may be sustained and strengthened by other motives and inducements, experiments and probabilities. Many objects of faith may also bee evident; and that which is beleeved may also be seene: *Thomas, because thou hast seene me, thou hast beleeved.* There is a compossibilitie of faith and evidence in diverse respects, whereby they may both stand together in the same man, about the same object, albeit faith rest not upon that evidence, but upon divine revelation. Faith and Science are habits that may stand together. Faith by authoritie revealed, Knowledge or Science by evident demonstration. For albeit faith exceed the dimension of reason, yet reason is subordinate to it, as sense is to understanding: and therefore as it is no inconvenience to say, wee understand the thing wee see; no more is it to say, wee beleeve that which is evident in diverse respects. Many divine things touching God, which are received by faith, may also be found out by naturall reason. And if things, credible by the manifest likelyhood of truth which they have in themselves, bee made more incredible by the knowne condition and qualitie of the utterer, faith relying upon the authoritie of the revealer, may bee strengthened by the probabilitie of the thing.

Joh. 20. 29.

1. *Firme.*

Acts 13.34. 2 Sam.7.16. Phil.1.6. 2 Tim 3.14. 1 Joh.3.19.

Faith is a firme assent, as appeareth by the originall of the word, & the arguments wherwith it is joyned. *I am perswaded of the same thing, that he which hath begun this good worke in you, will performe it untill the day of Jesus Christ. Continue thou in the things which thou hast learned, and art assured of. For thereby wee know that wee are of the truth, and shall before him assure our hearts.* Rom.8.38. *I am perswaded, that neither life, nor death, nor Angels, nor principalities, &c.* where the grounds of this perswasion shew it to be firme & infallible. And it is further manifested by the definition of faith given by the Apostle, calling it, Heb.11.1. *The evidence of things not seene:* because it doth represent those things to the mind by a certaine assent, and to the heart by certain confidence, which cannot be comprehended by reason.

Yet sometimes accompanied with doubtings.

But though faith in it selfe be a firme assent, yet by reason of our infirmity it is sometimes accompanied with doubtings. The things, beleeved of all, are one and the same: but the habit, quality, or inward strength, by which they beleeve, is not of like force in all. In it owne nature faith is opposite to doubting and wavering; Matth.14.31. and 21.21. *O thou of little faith, wherefore didst thou doubt? If ye have faith, & doubt not. Whosoever shall say unto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not waver in his heart, but shall beleeve that those things hee saith, shall come to passe.* Mark.11.23. Luke 12.29. Jam.1.6. *Therefore aske not what ye shall eat, or what ye shall drinke: neither let doubtfull thoughts ascend in your hearts. Aske in faith, and waver not.* But through our weakenesse it is Mark.9.24. often mixed with doubtings: *Lord, I beleeve, help mine unbeleefe. Abraham* is commended for his faith, and propounded by the Holy Ghost as a patterne to all his posteritie: yet was hee not free from infirmities, as the storie sheweth in diverse particulars. The Apostle writeth thus Rom.4.16. of the faith of *Abraham: And being not weake in faith, he considered not his owne body now dead, when he was about an hundred yeeres old, neither yet the deadnesse of* Sarahs Rom.4.19,20. *womb. Hee staggered not at the promise of God through unbeleefe: but was strong in faith, giving glorie to God.*

He

Hee doubted not through infidelitie, but of infirmitie hee doubted, when hee tooke *Hagar*; and requested *Sarah* to say, shee was his sister. Much is spoken in Scripture of the faith of *David:* but he was shaken many times, as he confesseth of himselfe; *I said in mine haste, I am cut off from before thine eyes. Verily, I have cleansed my heart in vaine, and washed mine hands in innocencie. I said in my haste. All men are liers.* And though it be out of question, that we are to endevour for the perfection, as of all other graces of Gods Spirit, so of that faith whereby wee give assent to what God hath revealed: yet by reason of our weaknesse it comes to passe, that doubtings doe many times arise in our hearts.

Gen 16 2 3,4. Gen. 12 13.

Psal 31.22. Psal. 73 13,16,22. and 116 11.

The assent that faith gives to the word of God is absolute and unlimited; *viz.* to the whole truth, promises, threatnings, commandements. It will not take and leave at pleasure, but if it apprehend in one thing what the Lord saith, it will receive his testimony, if it can apprehend it to be of God, in everie thing, and that simply because it is the word of God, though it exceed humane capacitie and likelyhood. *So worship I the God of my Fathers, beleeving all things that are written in the Law and the Prophets.*

2. *Absolute.*

Acts 24.14.

It is a sinne for a man not to beleeve whatsoever God hath made knowne in his Word, and in that respect it is damnable not to beleeve, or to mis-beleeve any thing: But through ignorance and infirmitie a Christian may mis-beleeve many things without the danger of damnation. Faith should bee entire in all things, must bee entire in all fundamentall points; without the knowledge and faith of which, a man of age and discretion cannot bee saved: but all errour and mis-beleefe doth not destroy the truth of faith, no more than everie imperfection doth the truth of righteousnesse. A man may mis-understand diverse places of Scripture, and thereupon hold that to bee true which is false, and yet bee saved for all this errour. The Apostles themselves, for a long time, even till after the Ascension of

Acts 1.6. & 2.2,3.

our Saviour into Heaven, and till the comming of the Holy Ghost upon them, looked for the establishment of an earthly Kingdome in this world by their Lord and Master. Did they not slip into this errour, by mis-beleeving the prophecies of the Old Testament, concerning the *Messiahs* Kingdome? yet were they out of danger of damnation, and in the state of grace all that time, because they rested on Christ, as the spirituall Saviour of their soules, that should take away their sinnes, and bring them to everlasting life in Heaven, though they erroneously hoped for a temporall kingdome also. And after they had received the gifts of the Holy Ghost, for a time they were ignorant of the conversion of the *Gentiles*. Hee that beleeveth the truth in one thing, because God hath revealed it, will beleeve everie thing that he understandeth to be revealed of God: But he that holdeth the foundation of faith firme, and stable, may dissent in some things from that which is generally holden, without perill of damnation, because hee discerneth it not to be of God.

Psal. 72. 17.
Dan. 2. 44.

Acts 11. 2, 3.

3. *Evident.* Faith is an evident assent: perspicuitie of truth in the object apprehended, and certaintie of perswasion, are two twins that live and dye together. In this life it is impossible for us fully to comprehend any one point of Christian faith; yet are they plaine and perspicuous in a sort to the spirituall, not to the naturall man. There is a manifestation of things by reason, and by revelation: and there is an evidence direct, and an evidence by consequence: an evicence of the thing in it selfe, and by the effect: an evidence to the naturall man, and an evidence to the spirituall man. Matters of faith are manifest by revelation, but to reason unsearchable, incomprehensible: seene by faith, to the naturall man invisible, incredible. The Divinitie of the Scripture is in it selfe evident to the spirituall man, so is it, that there is a Providence: other things are evident from this ground; That all truth contained in Scripture is to bee imbraced, though with opposition to all other professions: and that the profession of Religion is not to bee relinquished,

linquished, nor good successe to be despaired of, for all the arguments the Devill, the World, and the Flesh can oppose against them.

The apprehension of the joyes of Heaven cannot bee distinct and evident in this life: but that God hath provided such joyes for his Elect, as it is certaine from testimony of Scripture, so it is evident from the present peace of conscience, which the faithfull enjoy. *Beloved* (saith the Apostle) *now we are the sons of God, and yet it doth not appeare what we shall be: but we know that when he shall appeare, we shall be like him: for we shall see him as he is.* The joyes which be prepared for the godly, and of which the Apostle stedfastly hoped to be partaker, are as yet unseene: but that they shall actually be accomplished, is confirmed by the faithfull promise of God, whereof wee have evident and full assurance. The Apostle describing faith to be *the evidence of things not seene*, doth it not to disparage the evidence, but rather to set forth the excellencie of that heavenly grace, which includes an evident knowledge and apprehension of some things present, which the world sees not.

1 Joh. 3. 2.

Heb. 11. 1.

Faith also is in some sort an assent discursive, as from manifest experiences of Gods works and favours wrought and vouchsafed according to the word of promise, the Saints inferre a possibilitie, or certaintie of like to ensue. Thus *David, The Lord that delivered me out of the paw of the Lion, and out of the paw of the Beare, he will deliver me out of the hand of this Philistine.* Nothing is more ordinarie in the Book of the Psalmes, than for the servants of God to draw conclusions of future protection, deliverance, help, and comfort from present or former blessings. *I call to remembrance my song in the night; I commune with mine owne heart, and my spirit made diligent search. We received the sentence of death in our selves, because we should not trust in our selves, but in God who raised the dead. Who delivered us from so great a death, & doth deliver us; in whom we trust, that yet hereafter he will deliver us. I fervently look for & hope, that in nothing I shall be ashamed: but that with all*

4. Discursive.

1 Sam. 17. 37.

Psal. 3. 5. Psal. 77. 6. & 143. 4.

2 Cor. 1. 9, 10.

Phil.1.20. *confidence, as alwaies, so now, Christ shall be magnified in my body, whether it be by life or death. I was delivered out*

2 Tim.4.17,18. *of the mouth of the Lion: And the Lord will deliver mee from everie evill worke, and will preserve me unto his heavenly Kingdome.*

§. 3. *Faith is an affiance or confidence.*

§. 3. Moreover, Justifying faith is an obediential confidence, or affiance conjoyned with affection of pietie, simply and in comparison cleaving to the mercie of God in Jesus Christ as better than life, and to the Commandements of God, as necessarie, good, worthy to be stuck unto, not onely whilest considered in themselves, or in generall, or without such incumbrances and occurrences, as doe often interpose, or hinder practice; but even whilest actually compared with present losse of any sensuall good thing, or infliction of any temporall evill, wherewith the World, the Devill, or the Flesh, can oppose their price.

That faith is an affiance, or resting upon the promises, appeareth by the severall words used to expresse the nature of that faith or beleefe, which the Lord requireth of his people, to the end they might receive any blessing from him, or have his protection or assistance. The first word is translated *Beleeve*, but signifieth such a beleefe as is opposed to fainting: *I had fainted, unlesse I had beleeved to see the goodnes of the Lord in the land of the living.* And it implyeth trust in the word of God, as sure and stable: it is sometimes translated *stedfast*, or *constant*, & expounded *by trust*, *they beleeved not in God, and trusted not in his salvation.*

2 Chron.20.20. Gen.45.26. Psal.27.13.

Psal.78.37. Psal.78.22. a 1 Chro.5.20. Psal.78.53. and 146.3. Prov.28.17 2^c. Psal.4.8.& 22.9. & 25.2. Isay 12.2. Psal.112.7. & 118.8. Psal.125.1. Prov.3.5. b Psal.2.12. Psal 11.10 Psal.36.7.

The second word is opposed to feebleneſſe of mind, feare and doubt, and imports [a] to *trust securely: I will trust, and not be afraid. He shall not be afraid of evill tidings: his heart is fixed trusting in the Lord. They that trust in the Lord shall be as Mount Sion, which cannot be removed, but abideth for ever.*

The thrid is rendred *to trust*, but signifieth *to betake himselfe to one, as to his castle or hiding place.* [b] *Blessed are all they that put their trust in him; How excellent is thy loving kindnesse, O Lord, therefore the children of men put their*

their truſt under the ſhadow of thy wings. The Lord recompence thy worke, and a full reward be given thee of the Lord God of Iſrael, under whoſe wings thou art come to truſt. The righteous ſhall be glad in the Lord, and ſhall truſt in him. The Lord is good, a ſtrong hold in the day of trouble, and he knoweth them that truſt in him. Hence God is called *our protection, or hiding place, to which wee may flie in trouble, and find ſhelter: God is our refuge and ſtrength, a verie preſent help in time of trouble.*

Ruth 2.12. Pſal 64.10. Nah 1.7.

Pſal.46 1. Joel 3 16.

The fourth is to *leane upon*, even as a man would ſtay himſelfe on a ſtaffe, wherewith he is underpropped. [c] *Becauſe thou haſt relyed upon the King of* Syria, *& not relied on the Lord thy God, therfore is the Hoſt of the King of* Syria *eſcaped out of thy hand. Were not the* Ethiopians *& the* Lubims *a huge hoſt, with verie many chariots & horſemen? yet becauſe thou didſt rely upon the Lord, he delivered them into thine hand. And it ſhall come to paſſe in that day, that the remnant of* Iſrael, *and ſuch as are eſcaped of the houſe of* Jacob, *ſhall no more againe ſtay upon him that ſmote them, but ſhall ſtay upon the Lord, the holy one in truth.* Two of theſe words are uſed together in diverſe places, and may ſerve to expound each other: *Wherefore, thus ſaith the holy one of* Iſrael: *Becauſe ye deſpiſe this word, and truſt in oppreſſion and perverſneſſe, and ſtay thereon. Woe to them that goe downe to* Egypt *for help, and ſtay on horſes, and truſt in chariots, becauſe they are many; and horſemen, becauſe they are verie ſtrong: but they looke not unto the holy one of* Iſrael, *neither ſeeke the Lord. Who is among you that feareth the Lord, that obeyeth the voyce of his ſervant, that walketh in darkneſſe, and hath no light, let him truſt in the name of the Lord, and ſtay upon his God.*

[c] 2 Chron 16. 7.8. 2 Chron.14.11. Prov.3 5. Iſay 31 1. 2 Chron.13.18.

Iſay 10.20.

Iſay 30 12.

Iſay 31.1.

Iſay 50.10.

Another word there is almoſt of the ſame ſignification, which noteth, *with all the mind and thought confidently to leane, or ſtay upon a prop. They call themſelves of the holy Citie, and ſtay themſelves upon the Lord God of* Iſrael, *the Lord of Hoſts is his name.* So it is noted of the people of Iſrael, *that they reſted, or leaned upon the words of King Hezekiah,*

Iſay 48 2.

2 Chron.32.8. *Hezekiah*, comforting them against the rage of *Senacherib*. This word is coupled sometimes with one or two others; *Thou art my hope, O Lord God, thou art my trust from my youth. By thee have I beene holden up, or underpropped from the womb. Hee shall not bee afraid for evill tidings; his heart is fixed, trusting in the Lord. His heart is established, hee shall not be afraid, untill hee see his desire upon his enemies. Open yee the gates, that the righteous nation which keepeth the truth, may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust yee in the Lord for ever: for in the Lord* Jehovah *is everlasting strength.*

Psal.71.5,6. Psal.112.7,8. Isa.26.2,3,4.

The sixth word signifies, *to roll, or cast himselfe upon the Lord*; as a man, in danger of drowning, catcheth fast hold of some willow, or other thing that hangeth over the water, and is at hand; or as hee that is pressed with a greivous burden above his strength, easeth himselfe, resting it upon some post or block that is able to beare it. *He trusted in the Lord that he would deliver him: let him deliver him, seeing he rolled himselfe on the Lord. Roll thy way upon the Lord; trust in him, and he shall bring it to passe. Roll thy works upon the Lord, and thy thoughts shall be established.*

Psal.22.8. Psal.37.5. Prov.16.3.

a Jerem.17.5. b Psal.62.6,7. a To trust in man is to make man his arme, letting his heart goe back from God: b and to trust in God, is to place our strength in him.

In the Scriptures, confidence is oft put for faith, and trust expounded by beleefe: c as where the Old Testament commandeth trust, the New Testament requireth faith: and in the New Testament the same things are attributed to faith and beleevers, which in the Old Testament are attributed to confidence, and them that trust in the Lord. In the New d Testament, Faith and beleefe are put for trust and affiance: and to beleeve is not onely to assent, but to rest upon and embrace. The phrase which the Holy Ghost most commonly useth to expresse *Beleeving in Christ*, is neither in the Greek Translation of the Old Testament, nor (for ought hath beene yet observed) in any Greek Author whatsoever, except

c Psal.1.12. & 34.8. Mark.16.16. Esay 26.3. Rom.5.1. Psal.22.5. Rom.10.11. Psal.112.7,8. Heb 10.38. d Matth 9.2,22. Luk.5.20. 1 Joh.5.13,14. Acts 27.25. Luk.16.11. Rom.3.2. & 4.19. Mark.11.24.

except those that did write since, and tooke it from the Scripture. To beleeve in God, or in Christ, is for substance and sense, to trust to God, or Christ; and this kind of speech is usuall amongst Greek Writers. To help us in the understanding of this matter, the Seventie in their Greek afford another phrase marvellous significant, *To beleeve on, or upon God.* This the Holy Ghost useth often: but withall he becomes the Author of a new [e] phrase himselfe, to make us the more easily and fully understand what faith hee meaneth in the matter of our Justification. And though the [f] phrase be sometimes used, when true and lively confidence is not understood; yet it is more than probable, that the Holy Ghost, by this new manner of speech, would propound somewhat more than bare assenting to the truth of what was promised. And if wee consider the passages of Scripture, wherein the phrase is used, it will bee plaine and evident. *To him that worketh not, but beleeveth on him that justifieth the ungodly, his faith is counted for righteousnesse.* What is this, *Beleeveth on him that justifieth the ungodly?* no more, but beleeving those things to bee true, which hee affirmeth, who justifieth the ungodly? that is not probable. *Behold, I lay in* Sion *a stumbling stone, and rock of offence; and whosoever beleeveth on him, shall not be ashamed.* How can a man beleeve on this rock, unlesse he leane upon it, or stick and adhere unto it?

Faith looketh at the promises as true, and putteth forth it selfe, to receive and embrace them as good; which cannot be done by a bare perswasion of the mind. If the promises were onely true, but no wayes beneficiall, there might bee an assured perswasion of them in mind, without any affection or moving of will towards them: But faith adhereth to the word as good to mee, as well as true in it selfe, which cannot bee done without a godly affection embracing it. To beleeve on Christ, is, *to receive him.* And what is this receiving? Not onely a comprehension of the understanding, but an embracing of the heart and affection, laying hold on him, as wee take that with the hands which

[e] Pſal.2.12. 2 Chron.16.7. Pſal.77.26. & 111.7. & 124.1. Sept.
[f] Acts 19.4. and 20.21. & 24.24. Matth.9.42. Joh.1.12. Joh.2.23. & 12.42.

Rom.4.5.

Rom.9.33. 1 Pet.2.6.

Joh.1.12. Col.2.6.

which is reached unto us. Beleeving on Christ is implyed in the phrase of *going*, or *comming to Christ*; which going, no doubt, is rather a spirituall motion of the heart and affections towards Christ, than a contemplation of the mind contented to see and behold him.

The Holy Ghost, speaking of justifying faith, doth use the entire phrase [f] of *faith in God and Christ*, or *on God and Christ*, which either there or elsewhere is declared by confidence, or trust in God and Christ. And the same must be understood, when nothing is added, [g] but life or justification is attributed to beleefe, *that Jesus Christ is the Son of God.* For it is a generall rule, that words of knowledge are words of affection, much more words of beleefe.

f 1 Pet.1.8,21. Acts 16.31. Rom.9.33. 1 Pet.2.6. Joh.14.1. & 3 16. & 9.35,36.

g Matth.16.16. Joh.20.31. Rom.10.9. 1 Cor.15.2,3,4. Acts 8.37.

As the people of God looked for the Messias, so according to the prophecies, they promised to themselves all good in & by the Mesias. The woman of *Samaria* could say, *When the* Messias *commeth, he will teach us all things:* Where we may see, that there was not onely a knowledge of Christ to come, but an expectation and hope placed in him, as in whom all good things promised, should bee accomplished. So that if wee consider the disposition of the people, whose hope did hang on the Messias, we may plainly understand, that to beleeve the *Messias*, is not onely to know, but to have an affiance in him.

Joh.4.25.

If by beleeving that Jesus is Christ, no more bee meant but bare assenting unto that truth, then the Devils professe as much. But that beleefe to which life is ascribed is not a bare action of the understanding, but of the heart and will. It is such a beleefe, as whereby Christ is to our hearts that which wee beleeve him to be: whereby wee come to Christ, beleeve in him, and rest upon him for salvation: whereby wee beleeve to our owne use and comfort that which wee beleeve. It is such a beleefe as desireth, seeketh, embraceth, holdeth, joyeth in that which it beleeveth, because therein it seeth peace; whereby wee so beleeve, that Jesus is Christ, as that according to that we beleeve him to be, we put our trust and confidence in him,

Mark.1 24.

The

The faith of *Abraham* is commended for the firme assent that hee gave to the promise of God: but the confidence of his heart resting upon and cleaving unto the promise, is not obscurely declared. For the Apostle saith, *Abraham beleeved above hope*, that is, hee conceived firme confidence in heart of the truth and power of God. Which is manifest by the Antithesis, *Hee doubted not by* g *distrust or infidelitie*; for incredulitie is as well the distrust h of heart, as the hesitation of mind. If *Abraham* had onely acknowledged the truth of that which God promised, and not trusted to him for the performance thereof, what could that faith have profited him? What can it availe any man to justification, that hee holds Jesus Christ to be the onely Saviour, and faith in him the onely meanes of salvation, if he doe not withall relye upon him to be saved by his mediation? What, that the Apostle himselfe applying that particular of *Abraham* to all beleevers, expoundeth that beleeving, by confidence in or relying upon God: *which beleeved on him that raised up Jesus our Lord from the dead.*

Popish Objections prevented. Rom.4.19,20. *Bellar. de Justif. lib.1 cap.6.* Rom.4.18.

g As the vulgar hath it. Rom 4.20.

h Matth.14.31. and 17.20. Mark.9.24.

Rom.4.24.

Faith is the substance of things hoped for, and the evidence of things not seene, not onely because it makes things speculatively to subsist in the mind, but much more because it makes them i fiducially to subsist in the heart, as appeareth by the Apostle, putting k substance and confidence for the same. For the subsistence of things hoped for is trust or confidence, whereby wee rest on the promises divine, knowing and being perswaded that God will make good whatsoever hee hath spoken: And faith is the substance of things hoped for, because it is a confident resting upon God for the accomplishment of what hee hath spoken, as if it were already fulfilled. And so it is the demonstration of things to come, not intellectuall onely, but fiduciall: which is a sweet motion of the heart, enlarging it selfe, and resting in the mercie of God, present and to come; and making things to come in a sort present to the heart, in respect of the promise made by God, and the taste and

Heb.11.1. *Bellar. de Just. lib.1. cap.5.*

i Heb.4.16. and 10.22,35.

k Heb.3.6,14. 2 Cor.9.4. and 11.17. Ezek.19.5. Mich.5.7. Psal.38 11. *Sept.*

Heb.11.3. and inchoation of the good promised. That faith is an assent to divine revelation, that it is in the understanding, and that the act of faith is to understand, no man denyeth: but it is an assent conjoyned with affiance, not a bare, but fiduciall assent: which is referred to God as hee is faithfull in performing promises, as hope is referred to him, as hee hath power and authoritie to performe whatsoever hee hath promised.

Ephes.3.12. *Bellar. de Just. lib.1. cap.6. §.quarto.* The Apostle saith, *Wee have boldnesse and accesse, with confidence by the faith of Christ:* which passage doth rather prove faith to bee confidence, than otherwise: for confidence may be joyned to faith as his proper passion. A man is said to worke by reason, because hee is reasonable: so faith to come unto God with confidence, because it is fiduciall. Nothing can make another thing hot, which hath not heat in it selfe; nor could faith ingender confidence in the beleever, if in its owne nature it did not containe the same. God is love essentially and originally, and yet hee worketh love in us, another kind of love, which is an image and effect of his love. Love in which wee observe the Commandements, is the formall effect of love, the effects of love flow from love. As the effect is, so is the cause. Can the waters bee sweet, if the fountaine bee bitter? Confidence accompanying faith respecteth all the promises of God, and is the store-house of all particular confidence: the confidence wrought by faith, is the particular application of this generall confidence. Confidence considered as it doth embrace Christ with a certaine affiance, is the forme of faith: as it begetteth in us quietnesse of conscience, and confidence of libertie, it is an effect of faith. The meaning of the Apostle seemeth to bee this; Because wee are reconciled unto God by faith in Christ, therefore in confidence (or confidently) wee come unto God, neither distrusting nor doubting that wee have accesse unto him. So that by confidence in Christ, wee have confidence in God to obtaine those things that wee stand in need of. Moreover, confidence is opposed to doubting,

1 Joh.4.8.

Rom.5.1,2,3. & 8.33.

when

when the understanding doth cleave to neither part of the contradiction, but doth float betwixt both; and to distrust, when the will doth chuse not to trust to the promiser. And if we expound the words of the Apostle in the passage before cited, of confidence as it is opposed to doubting, the sense runneth plainely. By faith wee have so free and full accesse, that we doe not doubt, but wee shall obtaine what we aske.

2 Cor.1.14,15.
2 Cor.3.4.
2 Cor.8.22.
2 Cor.10.2.

§. 4. Faith is a lively obsequious affiance, joyned with an affection of pietie: for as it makes plea for mercie, so it thrusteth forward in obedience; as it uniteth the heart to the promises, so it glueth fast to the Commandements; as *David* saith, *Teach me good judgement and knowledge, for I have beleeved thy Commandements. By faith* Noah *moved with reverence, prepared the Arke for the saving of his houshold. By faith* Abraham *left his countrey and kindred*, and forsook all strange religions and idols to follow God: *By faith he contentedly abode in the land of* Canaan, *as in a strange land*, and walking from place to place remained in tents, and in everie place shewed his godly devotion in making an Altar, and calling upon the name of the Lord: He kindly yeelded to his nephew *Lot*, for avoiding of contention; charitably rescued him when hee was taken prisoner; carefully provided a wife for his son *Isaac*; fervently intreated for the Citie of *Sodome*; and meekly prayed for him that had taken his wife. Hee is honourably commended by God himselfe for his good instruction to his household, children and posteritie, that they might walke in the wayes of the Lord: but above all other hee approved his faith in this, that upon Gods Commandement he so readily offered up his son *Isaac*, being (after *Ismaels* expulsion) his onely son, his beloved son, and concerning whom hee had received the promise of life and salvation, and the establishment of the Covenant.

§. 4. *Faith is an obedientiall affiance.*

Psal.119 66.
Heb 11.7.
Gen.12.1.
Heb.11.8,9.
Gen 13 8. and 14.13.
Gen.24 1.
Gen.8.12 3. and 20.27.
Gen.18.19.
Heb.11 17.

Moses consent in this doctrine may be found, where God pronounceth the Law of the ten Commandements, teaching all duties of good works to God and Man, saying,

saying, *I am the Lord thy God*; he thereupon inferreth all their obedience to those Commandements. For what is, *I am the Lord thy God*, but the covenant of faith to be their God in the promise of Christ? upon this hee requiring obedience in a godly life, doth insinuate, that they which beleeve God to be their God, must declare the same by obedience to his Commandements. And therefore hee saith in another place, *Beware thou forget not the Lord thy God, not keeping his Commandements:* which sheweth plainly, that where disobedience is, there is no faith: for how can hee have faith, that forgetteth him in whom hee should beleeve? And this doth *Moses* aime at, when hee saith, *Thou hast avouched the Lord this day to be thy God, and to walke in his wayes, and to keepe his Statutes, and his Commandements, and his judgements, and to hearken unto his voice.* Whereby it appeares, that unto faith in covenanting with God, this is an inseparable consequent; that if we embrace God by faith, wee must and ought to follow his Commandements by our deeds; and hee that doth not this latter, bewrayeth that hee hath not with a true heart and faith received the former.

Exod.20.1,2. *Rainol. Apol. Thes. Sect.4. Zanch de Redempt. lib.1.c p. 12. de precept. Tilen. Syntag. part.1. cap.36. §. 18,19,28,29. Perkins* Golden Chaine, *cap.20. Ursin. explic. catech. &c.* Deut.6.12. Deut.26.17.

To beleeve is not onely to give credence to what the Scripture saith, but to embrace what is said with an entire adherence of soule, and to cleave unto it. Hee that leaneth upon the Lord, his heart is upright before him: and hee, whose spirit cleaveth not stedfastly unto the Lord, is incredulous. Therefore the Prophets which expound the Law, in the person of God, say thus; *A Son honoureth his Father, and a Servant his Master: If then I be a Father, where is my honour? and if I be a Master, where is my feare?* Now wee know that wee are Sonnes no way but by faith: Therefore this Prophet intendeth, that wee are not joyned to the Lord by faith, either as his people, children, or servants, or that he is our God, Father and Lord, except our faith be unfained and operative in honour and feare. And another Prophet saith, *I beleeved, therefore I spake*, making it a most assured thing, that a lively faith will

2 Chron. 16.8,9.

Psal.78.8.

Mal.1.6.

Gal.3.26.

Psal.116.10.

will shew it selfe by outward deeds, and namely profession.

Mercie and obedience are linked; Christ is both a Lord and Saviour: and that faith which makes plea for mercie, doth embrace the Commandements; that which receiveth Christ as a Saviour, submitteth unto him as a Soveraigne. The strength of faith is equall to the promises of life, and to the offices of pietie and love: or if there be any difference, it is weakest to lay hold upon the promises, because they are most spirituall, and furthest removed from sense. Confidence and relying upon the mercie of God in Christ for salvation, may be lesse than care and abilitie to walk in obedience, greater it cannot be. The word that in the Old Testament signifieth, *to seeke*, is by the Seventie translated, *Hope*, which interpretation the Apostle alloweth: whence it followeth, that true confidence, the mother of hope, doth lift up the heart to seeke the Lord in the way of his Commandements. Isa.11.10. Rom.15.12.

Moreover, faith is opposed not onely to doubting, diffidence, and fainting: but to wavering, double-mindednesse, halting, disobedience, stubbornnesse; by reason of the necessarie connexion of those parts in both opposites. *Aske in faith, and waver not: A double-minded man is unstable in all his wayes. Through unbeleefe thou art broken off, and thou standest by faith. Take heed, brethren, lest at any time there be in you an evill heart and unfaithfull, to depart away from the living God. They professe that they know God, but by works they deny him, and are abominable, and disobedient, or unfaithfull. Hee that beleeveth in the Son hath everlasting life: but hee that beleeveth (or obeyeth) not the Son, shall not see life, but the wrath of God abideth on him.* Now if incredulitie bee not without diffidence and disobedience, true faith in God is not without confidence and affection of obedience. Jam 1.6,8. Rom.11.20. Heb 3.12. Tit.1.16. Joh.3 36.

Hereunto may be added, that the manifold rebellions of *Israel* in the wildernesse are called unbeleefe. *They beleeved not in God, and trusted not in his salvation: for all this* Psal.78.22,32.

they sinned still, and beleeved not for his wondrous works:
Jude 5. *I will therefore put you in remembrance, though yee once knew this, how that the Lord having saved the people out of the land of* Egypt, *afterward destroyed them that beleeved not.* And beleefe in Christ inferreth the keeping of Gods Commandements, whereunto the soule is inclined by faith.
1 Joh. 3. 23, 24. *And this is his Commandement, that wee should beleeve on the name of his sonne Jesus Christ, and love one another, as hee gave us commandement. And hee that keepeth his Commandements, dwelleth in him, and hee in him: and hereby we know that he abideth in us, by the spirit which he hath given us.*

§. 5. *Affiance must be well-rooted.* Luk. 8. 15. §. 5. This faith is an affiance well-rooted, and kindly planted, so that it diffuseth its vertue into everie affection, even the whole masse, which it is ordained to purifie and season. It is so close settled and fastened, that neither the feare of persecution can scorch it, nor the cares of this world choke it, nor the love of pleasure wither it: and being so deeply set, it dispersteth the vertue of the Word into everie facultie of the soule, whereby we are seasoned, as a little leaven leaveneth the whole lump wherein it is hid. Temporarie faith makes its abode in the confines or suburbs of the soule, the externall face of the heart, but sokes not into the bottome of it: either it hath but shallow rooting, or at best, can never get under the love of pleasure or worldly cares, which are fast rivetted in, and will not bee removed out of the affections; and being planted shallow, it doth not, it cannot send its vertue into the severall faculties of the soule, to season them thorowout. For so far as the Word enters, it seasoneth: but being entertained sleightly, with subordination, it seasoneth but superficially.
Matth. 13. 33.

2. *Sound and permanent.* 2. Justifying faith is a sound and permanent affiance, which ariseth from the firme setting and rooting of it in the heart. For when the word of life is stedfastly, distinctly, certainly assented unto, and sincerely embraced, no temptation or assault can make a man flinch, shuffle, or start aside from the constant prosecution of salvation in the

the way of life, and the faithfull practice of such duties as God prescribes for the attaining of that end. Faith that is sincere in qualitie, is ever sound in degree, being of strength to make resistance against all opposition that shall encounter it, having taken the heart for its Fort and defenced Tower. Againe, Faith being once set in the heart, as in its throne and seat of Majestie, doth everie day confirme and strengthen it selfe more and more, whereby the Beleever growes more resolute to withstand all assaults and temptations shot against him. The faith that takes kindly, spreads it selfe by assent and close adherence to everie object within the spheare of divine Truth, to which it cleaveth invincibly, and from which it cannot bee separated by any adverse power, or carnall allurement, naturall passion, or fierie assault.

The temporarie beleever acknowledgeth the summe of Christian duties or practices, and subscribes unto them in grosse, yea unto most particulars; but ever with limitation, subducting as much as well pleasing humours disallow, untill hee finally dissolve what true faith buildeth, even unto the first foundation, if the opposition of carnall feares, hopes, love, or hate come once to bee eager and direct. And this comes to passe, because the Word was never rightly planted in an honest heart: for as the tree that is not set deep to take lively rooting, doth in successe of time wither, though for many yeares it may bring forth both leaves, buds, and fruit; so it is with the temporarie beleever, because the Word is not well hid and rooted in him.

3. As faith is a sound, so is it an over-ruling affiance, exercising an universall mild soveraigntie in Man. Faith ordinarily ruleth where it dwelleth: but the regiment is mild and gentle, not rigorous and tyrannicall. For it seasoneth our inbred affections, altereth the taste of everie appetite, qualifieth and strengtheneth our naturall inclination to that which is good, and powerfully perswadeth to deny our selves and follow the Lord. It hath everie desire

3. *Over-ruling.*

at command, or as it were underſhot, that it dares not ſtir to its prejudice, but by ſtealth, or ſome ſecret advantage, eſpied by the fleſh unable to ſtand out againſt it. It is of ſtrength to make reſiſtance againſt all oppoſition, and break the violence of everie inclination contrarie to ſuch motion as it ſuggeſteth, having its force united by cloſe repoſall in the heart. It curbeth unruly paſſions; as the power of a Kingdome doth eaſily quell a company of Rogues, that make inrodes upon the borders, but cannot ſet footing in the heart of the Kingdome. Whatſoever is in the world, whereby we might be drawne away from God, that is ſubdued and vanquiſhed by the power of faith: The pravitie of nature, the wiles of Satan, all evill concupiſcence, whatſoever is oppoſite to the Spirit of God, that is brought under by the might of faith.

True it is, that our warfare doth laſt during life, our conflicts are daily, new and diverſe battels are moved againſt us by the enemy almoſt everie moment: but in all theſe faith is victorious. *This is the victory whereby we overcome the world, even our faith. Who is he that overcomes the world, but he that beleeveth that Jeſus is the Son of God? I am able to do all things through Chriſt that ſtrengthens me.* *David* firſt encounters a Lion and a Beare, and afterwards overcomes the great *Goliah:* ſo true and lively faith firſt begins with pettie deſires and paſſions, or ſuch temptations as are incident to our preſent ſtate and calling; and having gotten maſterie over them, ſtill increaſeth as difficulties or oppoſitions multiply, untill at length Satan, the world, and the fleſh be brought into ſubjection. But temporarie faith, keeping reſidence onely in the out-face of the heart, is overſwayed and overborne in temptation by everie ſtrong deſire, or deep-rooted paſſion. It may perhaps ſuppreſſe ſome one or few exorbitant paſſions, and keep under the out-breach of ſome others; but the paſsion it ſelfe doth ſtill live, and beare ſway, to keep faith out of its throne, and in time will prevaile to choake the ſeed of grace.

2 Tim. 1. 12.
1 Joh. 5. 4, 5.
Phil. 4 13.

4. *Moſt humble.*

4. Of all graces faith is the moſt humble; a poore petitioner

tioner, a begging hand, receiving all things of favour, challenging nothing to it selfe, ascribing all good to the praise of grace. It fighteth manfully, triumpheth victoriously, worketh by love: but in all this it magnifieth the grace of God, relyeth upon him and seeketh his praise.

§. 6. Lastly, justifying faith for nature and qualitie is a spirituall taste, howsoever defective for degree. It receiveth the Word, tasteth, relisheth, and retaineth it, as the most sweet, wholsome, and delectable food. There is the same proportion betwixt the word of life, the food of the soule, and the lively faith, that is betwixt bodily food and the instrument of bodily taste. *Hearken diligently unto me, and eat yee that which is good, and let your soule delight it selfe in fatnesse. The word profiteth them not* (saith the Apostle, speaking of the Israelites) *because it was not mixed with faith in them that heard it:* where the doctrine of salvation is compared to wine, which profiteth not, unlesse it be drunken, that is, received by faith: and to *beleeve*, is spiritually to drinke the cup of salvation. *My soule thirsteth for thee* (saith *David*) *Because thy loving kindnesse is better than life, my lips shall praise thee: My soule shall be satisfied as with marrow & fatnesse, &c.* To beleeve in Christ, is *to eat the flesh of the Son of man, and to drinke his bloud.*

§. 6. *Faith is a spirituall taste.*

Isay 55.2.

Heb.4.2.

Psal.63.1,3,5.

Joh.6.35,50,51, 53,54.

Temporarie faith tasteth the Word, as men doe meat which they spit out againe; receiveth it as a raw stomack doth meat; which it vomiteth up and cannot hold: but it never feedeth kindly upon the severall parts of the Word of life, nor standeth affected towards it, as a good stomack doth to wholsome nourishment; which is evident in that the weeds of earthly-mindednesse, pride, pleasure are not stocked up by the roots; and where these abide, the soule is not rightly tempered to apprehend the worth and qualitie, or feed upon the juyce of heavenly mysteries. But where true and lively faith hath residence, the soule is tempered to symbolize with divine goodnesse, and standeth affected to the severall branches of the Word, as a good appetite doth to wholsome food of diverse qualities.

Heb.6.5.

Faith admits many interruptions.

This is the nature of justifying faith: but it admits many interruptions in acts or operations. The mind is sometimes darkened with mists arising from our naturall corruptions; sometimes our passions stir violently, that wee cannot doe as we would, nor continue our adherence unto the word of life, as better for the time being than the prosecution of some sensuall good, that for the present doth move our affections, and is stolne into them. Naturall taste is distempered with sick humours that abound in the body: so is the spirituall with temptations from without, and spirituall diseases from within. Thus it is with the best oftentimes in this life, whilest the mind is clouded with earthly thoughts, and the heart assailed with carnall lusts, which through weakenesse, or neglect of watchfulnesse, creep upon and disturb them for a time: but in their right temper and good plight they are much better; they taste and feed upon the word of truth, and the favour of God is sweeter to them than all the delights of the sons of men. We conclude then that justifying faith is a firme, absolute, unlimited assent, and well-rooted, all-seasoning, soveraigne affiance, whereby wee rest upon Christ for salvation, embrace the mercies of God as better than life, and feed upon the Word with sweet refreshing and delight.

CHAP. IV.

Love is not the soule of faith, yet justifying Faith cannot be without Love.

§. 1. *Love is not the soule of faith.*

§. 1. FRom that which hath beene spoken of the nature of Faith, these two things doe plainely follow: First, that love is not the life and soule of faith. Secondly, that justifying faith cannot be without love. As light and heat in the Sun bee inseparable, so is faith and love, being knit together in a sure bond by the Holy Ghost: but

but love cannot be the forme or soule of faith. Livelyhood is the qualification, Love the companion, Works the fruits or effects of that faith that justifieth: but faith receiveth not its vertue, life, or efficacie from charitie, or any other vertue, but from the Spirit, of whom it is breathed into us, from whom also it receiveth, that it may give force to all other vertues and good works, whereby they are vertues and good works. It is Faith, and not Charitie, that gives influence to all other graces, even to Charitie it selfe; as faith encreaseth, so other graces encrease; as faith decreaseth, so other graces decrease: the life of faith is our life, the strength of faith is our strength: if our faith be weak, there is nothing else whereby we can be strong.

It is the essentiall forme or act of faith, to accept of the promises of mercie, whereby we obtaine them also; God having appointed that as a condition, *that the promise might be sure to all the seed*, to exclude boasting, and to set forth his free grace and favour. But Charitie cannot serve for that use: because I cannot presume of that that is anothers, upon any conscience of my love towards him, but upon confidence onely of his love towards me. Be it that all things are common amongst friends, before wee can build thereupon, we must have it resolved unto us, that God takes us for his friends, which can bee no otherwise but by faith onely. Faith must first receive, embrace, and hold the merit of the bloud of Christ, before there can be any assurance of friendship betwixt God and us. And although, being now in friendship with Christ, our love may give us encouragement and comfort to make use to our selves of that that is his; yet it is not by our love that wee take it to make use thereof. For the act of love is done onely by issue and passage from him that loveth, to the thing that is loved, as from us to Christ; and therefore it must be somewhat else, whereby we receive from Christ to us.

Heb.11.33. Gal.3.14 22. Matth.8.13. Rom.4.16. Rom.3.27.

Rom.3.25.

How should the goodnesse of God be the object of our charitie, but by being first the object of our faith? For therefore doe wee love the goodnesse of God, or love God

for his goodneſſe towards us, becauſe firſt wee beleeve the ſame, neither can we ſo love but by beleeving. For charitie, conſiſting ſimply in affection, apprehends nothing in God of it ſelfe: but receiveth all from faith. The forme is the beginning of actions, and that that giveth influence and life to another thing, muſt needs have a prioritie to that that receiveth it. But charitie is not the beginning of the actions of faith, ſpecially of the act of beleeving; the act of love hath no prioritie to beleefe, but followes after it, and is quickened by it. For by faith we embrace the Word, and receive Chriſt, when as charitie compelleth us to love him, whom we know, embrace, and hold by faith. We firſt taſte our meat, and then love it: faith is the ſpirituall taſte of the ſoule, which feedeth upon the ſweet and tender mercies of the Lord, before the heart be enflamed with love. Faith and love are different gifts and graces: and ſome effects are attributed to faith which agree not to charitie: as faith is ſaid to juſtifie, to purifie the heart, to overcome the world, to receive the promiſes.

Charitie may be called an accidentall forme of faith; that is, it is an inſtrument unto it for moving and ſtirring abroad in the performance of all duties recommended unto us, both to God and man: but the life and ſoule of faith it is not, or the inward and eſſentiall forme, whereby it hath life and being within it ſelfe, and whence proceedeth a motion and working that is proper to it ſelfe. If charitie ſhould be the forme of faith, then faith hath two different formes, its proper and the forme of love; then faith ſhould be the onely pure matter of love, then ſhould it bee obedient to love, and contained of it, as the matter is obedient to the forme, and contained of it. The body is an inſtrument for the ſoule to worke by, and not the ſoule an inſtrument for the body to worke by. The forme worketh in the matter, and not the matter either in or by the forme, ſeeing the matter of everie thing is paſſive onely, and not active: And ſo it ſhould bee betwixt faith and love, if faith were as the body, and love as the ſoule. But

charitie

charitie is obedient to faith, faith governeth charitie: for whatsoever we love uprightly, it must bee knowne by faith, that we ought to love it, and our love must be quickened by faith, to love it uniformely, and in right order. Faith is the measure of love, and the measure of love is according to the measure of faith: the intention of love is according to the degrees of faith, and the breadth of love according to the extention of faith. Where there is greater faith in God, there is greater love to God: and as faith spreadeth it selfe, so doth love in uniforme manner.

§. 2. Faith is not wrought by charitie (as the [a] Jesuite perverteth [b] that text of Saint *Paul*) for then it will follow, that love by which faith is wrought must needs bee before faith, whereas all acknowledge that faith hath the first being. It is faith which first heareth and beleeveth, and receiveth the word of God, and thereby prescribeth unto charitie the way that it is to goe, and the dutie it is to performe; it enciteth to the worke, it animateth the act, and enlargeth the affection to the severall branches of love; without which what is charitie, but a wild, mishapen, wandering affection, rising or falling amisse, comming short or running over? what the partiall and maimed fruits of love, but the verie carcasse of a good worke? Faith worketh by love, not as fire maketh hot by heat, which is a formall propertie inherent in it: but as the soule doth this or that by the hand, which is an externe instrument conjoyned unto it: That by which a thing is constituted, as by a beginning, and by which it is effectuall, that is the forme thereof. But love is a grace without the being of faith, though conjoyned unto it; and faith is effectuall by love, as a primarie meane, whereby it doth produce other effects, not as by it beginning. Christ is the fountaine of the water of life: Faith in the heart is as the pipes and leads that receive in and hold the water: Love in some part is as the cocke of the conduit, that lets out the water to everie commer. Faith justifieth by receiving the gift of righteousnesse, which is by the merit of Jesus Christ,

§ 2. *Popish Objections prevented.* Gal. 5. 6.

a *Vellar. de Justif. l. 2. cap. 4. § At ne dicatur, & §. Distinctio.*

b The Greeke word is not of the passive, but of the middle voice, as it is in many other places of Scripture. Gal. 5. 6. Rom. 7. 5. 2 Cor. 4. 12. In the *Interlinear*, faith which is effectuall: *Pagnin*, working by love. And *Bellarmine* himselfe, *De Justif. lib. 1. cap. 15. & lib. 2. cap. 8. & lib. 1. cap. 20. § Illud vero. Rhem. Annot. in Gal. 5. 6. Sect 3.*

Christ: and goeth forth by charitie, whereby as a working hand it performeth all duties commanded of God, to the glorie and honour of God.

1 Cor. 13 13. *Bellarm. ubi supra §. Respondeamus* Heb. 11. 6.

What if love be the most excellent of all graces in some respects? doth it thence follow, that it is the life of faith? By the same reason wee may argue, *Whatsoever is not of faith is sinne*, is of no esteeme or account with God: therefore faith is the forme of all other graces. It followeth not, that because the eye is a more excellent member than the foot, therefore the eye is the soule and life of the foot: no more doth it, that because charitie is a more excellent gift than faith, therefore it should be the life and soule of faith.

In what respects charitie doth excell faith, and faith charitie.

Faith and love respectively have the preferment each of other. In respect of spirituall life faith is the most necessarie, upon which love hath necessarie dependance; but otherwise to love is more than to beleeve, because it necessarily includes beleefe: as to taste meat in respect of life, is of more use than to love it, though absolutely to love meat be more than to taste it, because it presupposeth taste. If wee respect latitude of use, charitie is more excellent than faith, as which is extended everie way to God and men, and by which all the gifts of God which he bestoweth upon us, are made profitable to other men: But if wee consider man privately in himselfe, and for his owne use, faith is more excellent than charitie, as whereby wee are radically united unto Christ, and wherein standeth originally our fellowship and communion with him; by which Christ dwelleth in our hearts, and wee receive the promised spirit; into which as an hand, God putteth all the riches of his grace for our salvation, and by which all acts of grace are quickened; we feed upon Christ for the strengthening and nourishment of the soule, and whatsoever is in us is commended unto God. If we respect length of time and continuance, charitie is to bee preferred before faith. For faith is but for a time, and when the promise of God (which is the matter and subject of it) shall bee fully accomplished, the use of it shall cease.

Ephes. 3. 17. Gal. 3. 14.

When

When faith passeth into an open knowledge and revealed sight of the thing present, it changeth both his nature and kind. But love abideth for ever, and shall continue betwixt God and us an everlasting bond: It shall bee greater and more vehement, but shall still retaine the same nature and substance, albeit some works which now it exerciseth shall cease. The end of our faith is charitie: but the foundation and directer of love is faith: faith also is the victorie whereby we overcome the world. To save a man faith is the greater: in man being saved love is the greater. Till faith hath finished our salvation, love must yeeld to faith: when faith hath fully saved us, it shall have an end, for knowledge of sight takes away faith; but love shall abide for ever. Absolutely love is greater than faith, but when we speake of the meanes of Justification, and attainement of that salvation, whereto perfect charitie and righteousnesse doth belong, then faith must be preferred as the greater and more excellent. Faith onely beareth sway therein: and this slender and weake charitie which wee have, is of no effect or moment therennto.

When the Apostle makes comparison betwixt *the body without the spirit*, and *faith without works*, concluding that they are both *dead*, hee cannot bee thought to make love the soule of faith. For hee speakes not of internall charitie, which lodgeth in the heart, but of externall works, which are outwardly visible and apparent unto men, and cannot bee the life, but are the fruits and effects of faith. For that which is without and externall, cannot bee the life or soule of that which is within and internall: nay, it selfe hath from within all the life that it hath; and if it receive not life from within, it is altogether dead. Works therefore being outward, and issuing from within, if they bee true, can in no good construction bee said to bee the life of faith which is within, but to be the issues and productions of faith from which they spring. Besides, the word used by the Apostle doth signifie *the breath*, and so the comparison runneth plaine; As the body of a living creature,

James 2.26. *Rhem. Annot. in Jac. 2 16. Sett. 10.*

ture, if it breath not, is dead: so faith, if it bring forth no works, is dead: For breathing is an effect of a living body, and working is the proper effect of a living faith. If wee speake of faith, as it is outwardly professed to men, works which may bee discerned by the eyes of men, not charitie which is the inward affection of the heart, are they that give name, and gaine credit to profession. Charitie is an hand or instrument whereby faith worketh: works are fruits, effects, demonstrations of the inward life of faith: and that which gives name and being to our externall profession, is a pure, blamelesse, upright conversation, fruitfull in good works. If we speake of faith, a dead faith may be compared to a dead body, altogether voyd of spirituall quickening: but a lively faith cannot fitly be resembled to a living body, but rather to the life of the body: because faith is not that which is quickened by charitie, or the works of charitie, but that which quickeneth. Faith is the first wheele in the clock that moveth all the rest: Faith stirreth up, and directeth all other graces of the soule in their operations, whose strength encreaseth according to the lively-hood, vigour, and encrease of faith.

James 2.22. *Rhem. Annot. in loc.*

How then saith the Apostle, *That faith is perfected by works?* As wee judge of the cause by the effects, and by the proportion of the effects, the efficacie and force of the cause may seeme to bee encreased or diminished. Everie thing is acknowledged to bee perfect when it worketh, and is esteemed so much the more perfect, by how much the more it worketh; as wee say the goodnesse of a tree is perfect, when it hath brought forth some excellent good fruit. Thus Philosophers teach, that the forme is not perfect, when it is considered as the first act, but when it is taken as the second act: for by working it putteth forth its force, and declareth it selfe. And so faith is perfected by works, not that the nature of faith receiveth complement or perfection from works, but because it doth declare and manifest it selfe by love and good works, and is esteemed by so much the more perfect, as the works produced

duced are the more excellent. Yea, as the exercise of outward members increaseth internall vigour and strength, and refresheth the spirits by which wee move; so doth the exercise of grace and vertue rightly imployed perfect faith, not imparting the perfection of works unto it, but stirring up, exercising, and intending its owne vigour and perfection. Sense and motion is the effect, not the cause of life in the body; but yet the body without them is dead, and perfected by them. Works are the effects, not the life of faith; but faith without works is dead, and by works it is perfected.

§. 3. There is a fained and dead faith; a faith whereby the Devils are said to beleeve, and such whose hearts are not upright: a faith which resteth barely in the understanding, or which sleightly affecteth the heart, but is not rooted, beares not soveraigntie; a faith subordinate to vaine glorie, or covetous desires, which the world destroyeth: and this faith, as it is ineffectuall to season the affections thorowout, and incite to the sincere uniforme acts of love, so it is unavaileable to Justification. There is a faith unfained, well-rooted, soveraigne, whereby wee beleeve to righteousnesse, by which the *heart is purified*, and *Christ dwelleth in us*: which is *the victorie, whereby wee overcome the world*: and this *faith worketh by love*, and cannot but worke. Hee that beleeveth in this sort loveth freely, and cannot but love, not through defect of libertie, but through the nature of faith, exciting the beleever to will to love, not to love if hee will. Faith and love considered, as habits of the renewed soule, and branches of inherent holinesse, have their originall from the Spirit of regeneration, and bee distinct graces infused together. The deeds of charitie are the proper acts or exercises of the grace of charitie, from which they issue, as branches from the stock, and fruit from the tree: nor can wee properly say, that such works flow from faith, as the fruit doth from the root; seeing charitie is no branch of faith, but a distinct grace of the renewing Spirit, which beareth its proper

§. 3. Jam. 2. 20. Jam. 2 19. Acts 8. 21. Luk. 8. 14.

1 Tim 1. 5. Acts 15. 9. Gal. 2. 20. 1 Joh. 5. 4.

Justifying faith cannot be without love.

Tar de Just. lib. 1. cap. 14.

proper and distinct fruit. But such acts are said to be of faith, because the doctrine of faith enjoyneth them, the vertue of faith inclines the soule unto them, moveth charitie unto the exercise of them, and directeth and quickeneth the acts themselves, without which they would be liveleſſe and out of square. Faith doth beget love, not that one habit doth beget another, but that faith doth excite men to the works of charitie. Thus the habits of faith and love be coupled in infusion; the exercise of faith and love bee inseparably conjoyned; and the acts of love bee the effects of faith.

1 Joh.5.1. Joh.1.12,13. 2 Cor.5.17. 2 Pet.1.4. *Everie one that beleeveth is borne of God*; he that is ingrafted into Christ by faith *is a new creature, and made partaker of the divine nature:* But hee that is borne of God, is endued with the grace of love. The lively members of Christ Jesus, which receive from him the sap of grace, cannot be utterly destitute of true charitie: *But all true Beleevers are living members of Christ Jesus. [a] Hee that beleeveth, abideth in God, and God in him: but in whom God abideth, in him is love. [b] Everie true Beleever doth live spiritually, and where true faith is, there is true life: but hee that lives spiritually, and is translated from death to life, is also endued with the grace of love. *He that beleeveth is in the light*, and abideth therein: [c] but no man is in the light, who loveth not. Faith and Hope be inseparable: but it cannot bee, but wee should love those things, which wee already know, embrace, taste, and hope to be singularly good. Faith receiveth and resteth upon the mercie of God, as our soveraigne Good: but it is not possible for a man truly to know and embrace the chiefest good, and yet to with-hold affection from the love of it. It is faith, which setting God before us such an one as he is, wise, mightie, just, mercifull, loving and gracious towards us, enamoureth our hearts, and stirreth in us affections correspondent to his grace: neither is there any sparke of true love, which is not kindled by this meanes. *Wee love God, because he loveth us first:* but nothing can season and affect the

* Gal.2 20. Rom.11 17. Joh.15.1,2.
a 1 Joh 4.15.
b Rom 1.17. Joh.3 36.& 6.40.
c 1 Joh.2.5,10.
1 Joh.4.19.

the heart, with the serious consideration, and sweet taste of Gods mercie and favour, but faith onely. In nature wee see nothing can move in desire to this or that, till first it hath apprehended it lovely; and it cannot but move, when it hath soundly tasted of its goodnesse: So our affections cannot in love move to, and unite themselves with God, till by faith we know him to be an amiable object for us sinners to embrace; and when we have soundly and truly tasted how good and gracious the Lord is, wee cannot but love and affect him entirely. Faith is an obsequious and affianced acknowledgement of the truth of Gods promises: but hee that doth after that manner acknowledge the truth of God in Christ, is both inwardly affected towards God, and desirous to put forth the same in all duties of holinesse and righteousnesse. The doctrine of *grace, which bringeth salvation, teacheth us to deny ungodlinesse and worldly lusts, and to live godly, justly, and soberly in this present world:* which being embraced by faith, doth leaven everie facultie, and season it in such sort, as the severall affections will readily move at the command of faith. Titus 2.11,12.

When the Apostle separates faith and love, saying, *If I had all faith, so that I could remove mountaines, and had not love, it profiteth mee nothing:* hee speakes of that perswasion and confidence in the extraordinarie promises of God, whereby the parties endued therewith, were enabled to doe miracles. And the word, *All*, noteth manifestly the highest degree of doing miracles. That whereas some had faith to doe some miracles, and not other some: the Apostle sheweth, that if hee had such a miraculous faith, that he could doe all miracles, and have not love, it were nothing. This is cleare, in that the Apostle reckoneth faith miraculous amongst the gifts of the Spirit, in the precedent Chapter: and by the example or instance of moving mountaines, which our Saviour noteth as a master-miracle amongst others. He saith, *If I had All knowledge*, not understanding it simply and absolutely, *of all kinds of knowledge*, but of the gift of knowledge: and so by, *All* faith, hee

Popish objections prevented.
1 Cor.13.2.
Bellar. de Justif. lib 1 cap.15.
Rhem Annot. in 1 Cor.13.2.

1 Cor.12.9.
1 Cor.13.2.
Matth.17.20.
Luk.17.6.
1 Cor.13.2.
Bellar. de Justif. lib 1.cap.1. Sect. Deinde.

Tellar. de Justif. lib. 1. cap. 15. Sect. Deinde.

hee meaneth not all kinds of faith, but all faith of miracles. Universall propositions must bee limited according to the subject matter, unlesse we will run into manifold absurdities. And that the faith hee speaketh of was not fitly qualified to Justification, appeareth in this, that it did not command, but rather was subordinate to their vaine-glorious humour. Looke as their confidence was greater in the power and extraordinarie promises of God, the more were they puffed up, boasting in themselves, insulting over their brethren: whereas, if their affiance had beene well settled upon the mercie of God in Christ, and had rightly spread it selfe to the severall branches of holy truth; it would have enclined, yea, constrained them to serve one another in love, and bend their gifts to the edification of their brethren; which, whilest they doe not, but rather turne their gifts to the service of their lusts, and the dishonour of God, it is evident they beleeved not unto righteousnesse.

But by what faith should these *Corinthians* have come to know, and rightly to value Christian love? The same by which they wrought wonders, or some other? If the same, [a] then faith is true, though separated from love. If some other, the Apostle in all congruitie should first have exhorted them to embrace it; otherwise hee had commended the beautie of Christian love but unto blind men. Besides, if it bee some other, then by that grace of faith, whereby they rested upon the extraordinarie promise and power of God, they had never beene able to discerne betwixt good and evill, or to behold the worth and dignitie of Christian love and kindnesse, though never so well rooted in their hearts. To this question it is directly answered, That the exercise of love was to bee raised in these *Corinthians* hearts by faith, for common essence and qualities the same with that whereby they wrought miracles; but by the same faith rightly set, deeply rooted, taking better in the heart, diffusing its vertue into the severall faculties, spreading it selfe uniformely unto the particular branches of Christian duties, directing the affections unto spirituall

a So *Bellarmine* seemes to dispute, *ubi supra* §. *S. Augustinus.*

spirituall objects, and fixing them fastest upon such as it adjudgeth best, and most effectuall to the edifying of themselves and others. In justifying faith two things are to bee considered; the common nature or substance, and the specificall nature, plantation and soveraigntie. For faith historicall and justifying agree in this, that both the one and the other is an assent to divine truths, grounded upon the authoritie of the revealer: Faith temporarie and justifying agree in this, that they receive the Word, and rest upon the mercies of God: but in radication, soveraigntie, and working, and so in speciall nature, saving faith differeth from other kinds. The seed which fell by the high way side, in stony ground, among thornes, and in good soile, was one and the same: and in most of these grounds it tooke, not alike in all, kindly in the good soyle alone. The common nature of faith is to receive the Word; which some receive by bare assent of understanding; others by sleight and superficiall confidence which vanisheth away: but the doctrine of life taketh kindly in the honest and good heart, which embraceth it soundly with unfained and well-rooted affiance. Justifying faith is discerned from the other kinds, not by this, that it receiveth the promises which they doe not: but it receiveth them in another manner and degree, with firmer radication in the heart, which is the seat of the affections, that it might season them, and subject earthly desires to the affectation of heavenly things.

Amongst the chiefe Rulers of the *Jewes, many beleeved in Christ*, saith the Evangelist, *who yet confessed him not, because of the Pharisees, lest they should be cast out of the Synagogue.* But *John* sometime following the *Hebrew* phrase useth the terme *of beleeving in Christ, for beleeving Christ*; applying it to them, who by the miracles of Christ, and his manifest declaration of the truth, were convicted in conscience to acknowledge him to bee of God, or did beleeve in him for a time, but did not in sincerite submit themselves unto him. And thus it might bee said of some

Joh. 12. 42. *Bellar. de Justif. lib. 1. cap. 15. §. primo.*

Joh. 2. 23, 24.

of those chiefe Rulers, that they beleeved in Christ, that is, were perswaded in their minds that hee spake the truth, but yet preferring their credit and reputation with men, gave no regard unto it. The verie reason which the Evangelist gives, why they did not confesse Christ, makes it manifest, that their faith was not true and lively rooted in the heart. *For* (saith he) *they loved the praise of men more than the praise of God:* which who so doth, his faith is not become such as layes sure hold on the promises of life. *How can yee beleeve, which receive honour one of another, and seeke not the honour which commeth from God onely?* They might have some beginnings and dispositions to true faith, but verie weake and feeble; and they might bee endued with some degree of love, but weake and feeble as their faith was. Their faith and love was too much tyed and entangled in the nets and snares of carnall respects: but, admitting the least degree of faith, there is no ground to affirme they had no love. Indeed *perfect love casteth out all feare*, and perfect *faith overcommeth the world*, and breedeth perfect love: but there is a beginning of faith and love, which being yet little and weake, and having not as yet over-mastered all worldly and carnall respects, is for a time timorous and fearefull to confesse Christ, but groweth to strength by little and little, till it resolve to cleave to him with losse of all other things. Such was the faith of *Nicodemus*, and *Joseph* of *Arimathea*, yea, of the Apostles themselves, *Peter* not excepted, who were ever and anon affrighted, and at his last sufferings, some denied, all forsooke our Saviour and fled. And thus it may bee these Rulers beleeved, but their faith was verie weake, and the love was according to their faith; till encrease of faith brought forth further strength of love, and they had learned by the strength of faith and love to preferre the service of Christ before all the glorie of the world, and to adhere to the glorie that comes from God alone, as so much better than that wee receive of men, that the latter did seeme as nothing in comparison of the former. That which

Joh.12.43.

Joh.5.44.

1 Joh.4.18.

1 Joh.5.4.

Joh.3.2. and 7. 50,51. and 19.38. Luk.23.51. Matth.26.56, 70,71.

which is added by the Evangelist, that they durst not confesse him, doth no more derogate from their love, than from their faith: for if they had beleeved firmely with the heart *unto righteousnesse, they had confessed with the mouth unto salvation:* and in that they confessed not the truth with their mouths, it argueth they beleeved but weakly with their hearts. For the faith which bringeth forth sincere confession is coupled with love, but confession it selfe is an effect of faith. *I beleeved, and therefore have I spoken: wee also beleeve, and therefore speake.*

Rom.10.10.

1 Cor.4.13.

The man that came to the wedding, not having on the wedding garment, had faith (as our Adversaries object) but wanted charitie and good works. How may it appeare that hee had faith? Forsooth, because hee was admitted to that Table, which are the Sacraments. Not to question that exposition for the present, was no man ever admitted to the Sacraments, that made shew of faith, when indeed hee had none? Many hypocrites are in the Church, that have not so much as a perswasion of the truth of the Scripture, and so absolutely want their marriage garment. And men are admitted to the Sacrament by men, and admitted for profession of faith, when they that admit them cannot tell whether they have faith or not. For many pretend that which is not in them, and with the mouth make profession of faith, when their heart is barren and emptie of grace. Further, this man might assent unto truths divine, and acknowledge them as true, but not from a sound and sincere ground: or hee might assent unto the Articles of Christian Faith as true and good, whilest considered onely in themselves, without opposition of such matters as hee much valued: and such beleefe being unsound, shallow, subordinate to earthly pleasures or commodities, may bee and is separated from love; but it is not that faith wee speake of. The generall meaning of the Parable seemes to bee no more but this, that many men thrust into the Church, who, when the day

Matth.22.11. *Bellar. ubi supra, §. quartum.*

of triall comes, will bee found to have no intereſt to the Kingdome of Heaven. What if the wedding garment bee charitie? this doth hurt us nothing, unleſſe it could bee proved, (which can never bee) that this man had juſtifying faith. For hee wanted the wedding garment, charitie, becauſe hee wanted faith: and if hee had beene endued with the one, *ſc. faith*, hee ſhould alſo have had the other, *ſc. love: for faith worketh by love*. But the wedding garment is as well faith as love. It is indeed Chriſt Jeſus himſelfe (of whom the Apoſtle ſaith) *Put yee on the Lord Jeſus*. Chriſt (as hee is a Juſtifier of us from ſinne, and a Sanctifier of us from the power of ſinne, rinſing away by the water of his Spirit, that ſtaine of corruption defiling our nature) is that wedding garment: and ſo putting on Chriſt, wee put on the new man, *which according to God is created in righteouſneſſe and true holineſſe:* Now wee put on Chriſt, when we doe by an affianced knowledge, and by conſequent affections come more and more to bee united with him. The firſt and radicall union is made by faith only, which layeth hold on God in Chriſt, as our mercifull God, whoſe anger before threatned us for ſin. The ſecondarie union, whereby the ſoule cleaveth more and more unto God, is by meanes of the affections; by love our hearts cleave unto him, by hope, joy, high eſtimation of him: whom though we have not ſeene, we love: but this preſuppoſeth the former.

Gal.5.6.

Rom.13.14. Gal.3.26,27.

Col.3.9,10. Epheſ.4.24. Col.3.12. Epheſ.6.15,16.

The five fooliſh Virgins (they ſay) were part of the Kingdome of God, and had faith, but wanted works. They were indeed part of the Kingdome in profeſſion, but not in election. They had a forme or ſhew of faith, but true juſtifying faith they never knew. And as their faith was, ſuch were their works. For it appeareth that they had oyle in their lamps, and that their lamps were lighted, although by long tarrying of the Bridegroome, they were afterwards quenched. Our Adverſaries teach, that theſe Virgins had aſpired to more than ordinarie perfection in the Church: and had they gotten this without

Matth.25.11. *Rhem. Annot. in Matth.* 25. §. 1.

good

good works? It is a strange perfection that can be attained without all good deeds spirituall or corporall. But they continued not (they will say) in their former charitie, when yet they presumed strongly on the assurance of their salvation, as is apparent by their confident demanding to be let in: for they said, *Lord, Lord, open unto us.* Indeed they never had either true faith or love, and therefore could not continue therein. For if ever they had beene partakers of either in truth, they would have persevered in both unto the end: and where the one it utterly wanting, the other never was. Their earnest demanding to be let in, shewes rather their desire than their hope: and yet how many hope presumptuously without true faith in Christ? Faith is grounded upon the word of God, and the thing which it beleeveth, is that which the Lord hath said. Whatsoever wee conceive of God besides his Word, it is imagination, opinion, presumption, but faith it is not. But the word of God denounceth destruction to the workers of iniquitie, to the fruitlesse and barren fig-tree: how can it then be said, that they that worke iniquitie, that bring forth no good fruit, have faith to beleeve assuredly that they shall bee saved? The Apostle makes mention of some, who professed that *they knew God, but were indeed unbeleevers*, as the Vulgar reads it. And wee know it is often threatned in the Prophets, *that the wicked shall cry, and not be heard:* call in feare, but not in faith: for they that in faith *call upon the name of the Lord shall be saved.*

Rom.10.8,19.

Titus 1.16.

Prov.1.28.

Rom.10.15.

But the Apostle *James* (as they object) supposeth plainly, that a man may have faith without good works, that is, without charitie, saying: *What shall it profit, if a man say he hath faith, and hath no works? Can faith save him?* Wherein they take for granted what can never bee proved, that the Apostle takes works for charitie. Doe they thinke that they against whom the Apostle writes, would grant that they were without the love of God? the *Gnosticks* were never so absurd. But the question was, whether a man that professed Jesus Christ to bee the Savi-

James 2.14.
Bellar. ubi supra.

our of the world, was not by this saved, how lewdly soever hee demeaned himselfe? And it is apparent by the Text, that the Apostle speakes of an historicall, dead faith, a faith in profession; as much differing from that whereto S. *Paul* ascribeth righteousnesse, as a live man doth from a dead, or a body endued with life and motion, from a painted or carved image. Therefore hee compares it to the good words of him that wisheth well to the poore man, but doth nothing at all for him. As therefore it is no true charitie which professeth good will to help, and helpeth not: so it is no true faith, which is severed
Jam.2.14. from good works. To this tendeth his question, *What availeth it, though a man say that hee hath faith?* and
Jam.2.18. his other demand, *Shew me thy faith?* The uttermost hee extendeth it to by instance, is a meere historicall faith,
Jam.2.19. *Thou beleevest that there is one God.* His purpose is to shew, that faith, if it bee truly professed, hath taken root
Jam.2 20. within, from whence spring by obedience the fruits of all good works; and if it give not forth it selfe by good works, it is a dead, no true and living faith. The men against whom hee disputes did make profession of justifying faith;
Jam.2.20,22. but the Apostle brings the true, lively, and working faith of *Abraham*, as opposite to that idle, dead, and breath-lesse faith professed by them; and saying, *Was not* Abraham *our Father justified by works, when hee offered his Sonne* Isaac *upon the altar?* hee meaneth no more, than if hee had thus spoken: If *Abraham* had said (as they did, whose emptie faith he disapproves) I have faith, but had not proved his sayings true by his deeds, or readinesse to offer up his onely Sonne when God commanded him (for actually hee did not offer him) hee had not beene justified before God.
Heb.11.19. Why? because hee had not beleeved in such sort as *Paul* meant, when he saith; *By faith* Abraham *offered up* Isaac *when he was tryed*; which was the act of his faith, as the Text expresly noteth.

Yea, further to shew the vanitie of them that boasted
Jam.2.19. of justifying faith, because they professed faith in God, hee addeth;

addeth; *The Devils beleeve also and tremble:* shewing, that the Devils goe so farre as to beleeve the truth of God, yea, further, for they tremble; and therefore the faith professed in word by those boasters, cannot bee the same with that which the Scripture nameth for a justifying faith. They cannot shuffle this over by telling us, that Christian faith, when it is naked and void of good works, may well bee likened unto the Devils faith in two points. First, in both of them there is a perfect knowledge of all things revealed. Secondly, this knowledge shall not stead them any whit. But in many things they differ; but this one is principall, That Christians, out of a godly and devout affection, doe willingly submit their understanding to the rules of faith. But the Devill, against his will, beleeves all that God hath revealed. This is but a poore evasion; for if they will heare their brethren of *Rhemes*, they tell them plainly, that Saint *James* doubted not to call a dead faith without works, the faith not of Christians, but of Devils. The Apostle then doth not liken Christian justifying faith to the faith of Devils in some points onely, but proves the dead faith professed by some, not to bee true and saving faith indeed, because the Devils beleeve in that manner. The first point wherein the faith of Christians and of Devils is said to agree, comprehendeth the fulnesse and perfection of that which they call Catholike, or Christian Faith, which consisteth in beleeving all to bee true that God hath revealed. No more is there in *Abrahams* faith, if wee consider the act of faith, and no lesse in the Devill, and the same in everie Catholike Christian, according to their doctrine. That which is added to shew the difference betwixt the faith of Christians and the faith of Devils, is little to the purpose. For it is not taken from the nature of faith it selfe, but from those things which to faith are meerely accidentall. The godly and devout affection, and willing submission to the rules of faith, which is in Christians, being an act of charitie, and not of faith, differenceth not true faith in it selfe from the faith of Hypocrites,

Bellar. de Just. lib. 1. cap 15. §. Ad tertium. W. B. against Perkins reformed Catholike, 4. point. qu. Whether faith may be without charitie. Rhem. Annot. in Matth. 15. Sect. 1.

pocrites, but distinguisheth faith and charitie from faith onely. And thus our adversaries make the Devill a Catholike against his will. Or if they will say, that true Christian faith doth alwayes actually and necessarily imply this godly affection, and willing submission of understanding to the rules of faith, then because this cannot be without charitie, let them say, as the truth is, that true Christian faith cannot be separated from love and good works. It is impertinent to dispute, whether the faith of Devils bee naturall, coact, and dishoneſt; or the faith of wicked men supernaturall, voluntarie, and honeſt, as if theſe things distinguished the faith of ungodly men from the faith of Devils. For if the majestie of Gods infallible truth command the assent of Devils to that which they love not, doth not the same cause also prevaile with ungodly men, who beare no affection to God or goodneſſe? And as for the honesty or dishonesty of the act, there can no circumstance bee named, why it should be honeſt in wicked men, and dishoneſt in the Devils: for it is fearefully abused in both. And if it be granted, that faith without works or grace, is in men the gift of God, but the faith of Devils not so: this argues a difference onely in the cause, not in the essence, nature, or qualitie. And though it be his gift, yet being without grace and charitie, and without theſe of necessitie as unfruitfull as the faith of Devils (both which our adversaries grant) it is no more availeable to make a Christian, than the faith of Devils is.

Bellar. de Justif. lib. 1. cap. 15. §. At si. & §. Postremò.

It is further objected, if faith cannot be without charitie, then faith alone doth not justifie. This followeth not, for it is one thing to say, faith alone doth not justifie, another that faith which justifieth is not alone. This latter we yeeld unto, the first wee deny. Faith alone doth justifie, that is, privatively considered without hope or charitie, as causes concurring therewith in justification: but this faith cannot really be separated from, or negatively considered without hope and charitie. For though it be true, that the totall cause of any thing being in act, the effect must needs follow; yet

yet from the totall cause wee cannot separate those things, together with which it hath in nature its existence and being, and without which it cannot bee in act for the producing of the effect, though they conferre nothing thereto: because that is to deny the being of it, and to destroy the cause. The eye alone seeth, the eare alone heareth: but it must bee a living eye, and hearing eare, not separated from the head, or broken off from the rest of the body. Faith alone justifies without other graces, not in regard of their presence, but in regard of their co-working with faith to this effect of our Justification. It is one thing to say, the eye is in the head without other senses, and another thing to say, the eye doth see alone, no other sense seeing with it. Livelyhood is the qualification of that faith that justifieth; and works, at least a preparation and promptitude of heart to good works, is an effect of faith, as immediate as Justification. So then faith cannot be without love, and yet wee apprehend not the promises of eternall life by works, but by faith alone; although truly they cannot be apprehended by parties destitute of works, at least of sincere resolution to walke in obedience. Nor doth faith alone apprehend the truth, or derive the benefit of divine promises to our selves, but by it alone (though accompanied with all other sanctifying graces, and attended with the whole traine of good works) we expect and pray the promises may be fulfilled, not for our sakes, or for any righteousnesse wee have in us, or can hope for in this life, but onely for the merit of Christ, by his sole mediation and intercession. In briefe, the faith which justifieth is operative, attended with good works of all sorts, accompanied with all graces of the Spirit: but wee live by it, as it unites us to the Lord of life; yea, by it alone, not by it and other parts of grace, in as much as by it wee trust in Gods mercies offered in Christ, wholly relying on them, not partly on them, and partly on our works or righteousnesse.

CHAP.

CHAP. V.

Of the generall object or matter of Faith justifying.

§. 1. *What doctrines are called matters of Faith.*

§. 1. MAtters of faith ſtrictly and properly thoſe are called, which pertaine to the nature and effence of faith, firſt and by themſelves; as are the points of faith contained in the Goſpel, the ignorance whereof is damnable, and the deniall hereticall. But in a more large acceptation, all truth, revealed by God in his holy Word, is a matter of faith, and to bee beleeved as God hath revealed it. Hence is that rule of Divines, There are many integrall parts in the word of God, which are ſaid to bee of the word of faith, but not properly a matter of faith. For there are many hiſtoricall, domeſticall, and particular matters ſet downe for example, not properly for faith: which wee beleeve, not becauſe they pertaine to ſaving faith, but for that they appertaine to the Word written by the Spirit of God. And not much unlike hereunto is that diſtinction, that ſome things are neceſſarie to bee beleeved to ſalvation by themſelves, and the authoritie of the Scriptures, as the ſubſtantiall points of faith and manners; others for the authoritie of the Scripture onely, as thoſe which are not ſo neceſſarie: and ſome neither by themſelves, nor the authoritie of the Scripture, as are things in themſelves indifferent, ſo long as by circumſtance they be not repugnant to faith, truth, love, and edification.

§. 2. *Juſtifying faith is two wayes conſidered.*

§. 2. Juſtifying faith is conſidered, either according to its moſt eminent effect, which is to juſtifie; or according to its full and adequate act. For that faith which juſtifieth, doth embrace the Commandements, beleeve the threatnings, looke to all the promiſes of God made in Jeſus Chriſt concerning this life or the life to come, and receive the good things promiſed: it ſuſtaineth in adverſi-

ties

ties, worketh by love as an instrument conjoyned with it, guideth all our actions, and giveth firme assent unto everie article of faith, and everie part of divine truth; but as it justifieth, it is conversant about Christ obeying to death, that we may find righteousnesse and forgivenesse of sinnes to life in him; or it cleaveth unto Gods mercies manifested in that eternall sacrifice, alwayes breathing out life to men, renouncing all trust and confidence, even in such graces as wee have received from God. The truth, mercie, fidelitie, and power of God, with all benefits past and to come, which it pleaseth God to bestow upon his people in Jesus Christ, are the matter about which faith is exercised: but as it justifieth, Christ is the full and adequate object of beleefe; as our reasonable soule doth see in the eye, heare in the eare, digest in the stomack, but doth not reason as it doth these things, but onely as it conceiveth and discourseth within us. So that, according to the twofold consideration of justifying faith, the object of it is twofold. Generall and Speciall. 1. The Generall object is the whole truth of God revealed unto us in his Word, containing all Histories, Doctrines, Commands, Threatnings, Promises of what kind soever. True faith respects all this, and onely this. Onely this, becaus divine revelations onely be of certaine and infallible truth, which cannot deceive, and whereunto men can safely give unlimited and absolute credit: All this, becaus everie part of divine inspired truth is worthy of all beleefe and reverence: and so there is nothing contained in Scriptures, threatning, promise, precept, admonition, exhortation, prophesie, or historie, which falls not in some degree or other within the compasse of saving Faith.

The object of justifying faith two-fold. 1. Generall.

True faith respecteth the whole word of God.

God who cannot lye, hath propounded to men for truth, and to be beleeved, whatsoever is delivered in Scriptures, and so it is a matter of faith; but so farre forth onely, as it is intended to bee held for true by the Holy Ghost, the Authour of the Scripture. There is no doubt

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ro bee made, but whatsoever is registred in the Historicall Bookes of holy Scripture by way of report, it to bee taken for true in respect of storie, that wee may not doubt whether those things were done or said, which are there reported to be done or said: But in these bookes, wee have some worthy speeches of godly men, and some lewd and blasphemous words of profane and wretched men. The former are to be acknowledged for the truth of God everie way: the latter must be acknowledged to bee truly reported. As for
Genes. 49. 1, 2. example: it is true that *Jacob* uttered those propheſies of the twelve Patriarks his sons, and it is also true, that those propheſies of his were the verie truth of God. It is as true,
2 Reg. 18. 30. and 19. 4, 6. that *Rabshakeh* delivered those blasphemous threatnings against the Lord and his people, but it is not true that those words came from God, as *Jacobs* did; so *Jacobs* were to be taken as everie way true, truly related, and the truth of God; *Rabshakehs* onely as truly reported from his mouth, but in themselves blasphemous.

§. 3. *The historicall part, as the doctrine of the*

§. 3. Thus faith yeeldeth firme and absolute assent to all divine histories, as containing a certaine and sure relation of those things whereof they intreat; and to whatsoever came from God, as everie way true, and to be received: nor doth it barely assent to the thing spoken as true, but moveth and stirreth affections according as the nature of the thing beleeved should and ought to worke. *Through faith wee understand that the worlds were framed by the word of God*, not barely giving credit to *Moses* relation touching the creation of the world, but looking unto the wisdome, goodnesse, and power of God, whereby the heart is moved to feare, reverence, and submission. That faith which is deeply fastened in the heart, and beholdeth the true God, the Creatour and Governour of all things, as his power, bountie, and understanding, shineth in his works; that faith enciteth to humilitie, reverence, love, and worship of God. Through faith wee understand that God hath protected, and preserved, and blessed his people from time to time; afflicted them when they went astray, delivered them

Creation. Heb. 11. 3.

Providence.

them out of the hands of their persecutors when they humbled themselves and sought unto him, inclined the hearts of their enemies to shew them favour, confounded those that rose up against them, and mercifully performed all his promises in the fittest season: and where this firme beleefe is planted, it begetteth a constant and well-advised resolution to draw neere to God, and cleave to him in all conditions, prosperitie and adversitie, sickneſse and health, freedome and trouble, when religion is favoured, and when it is persecuted: becaus salvation is of the Lord, hee will guide his people by counsell, and afterward receive them to glorie, but they that are farre from God shall perish, they that goe a whoring from him shall bee destroyed. What the Scripture teacheth of the miserie of all men by sinne, the vanitie of mind, and corruption of nature, that faith receiveth; and thence followeth selfe-deniall and renunciation of all trust in worldly meanes. The high and profound mysteries of godlineſse, which the naturall man perceiveth not, accounteth foolishneſse, faith embraceth with admiration, joy, delight, and affection answerable to the nature of the doctrine into which we are delivered. Beleefe of Gods power, wisdome, grace, love, and mercie manifested in Jesus Christ, doth frame the image of God or Christ in our minds, and proposeth it as a visible patterne for our imitation in all our works, thoughts, and resolutions, and stirreth up to works of pietie, justice, mercie, long-suffering, and the like.

Psal. 73. 24, 27.

Mans miserie by sinne.

Mysteries of godlineſse.

§. 4. Besides the promise of forgiveneſse of sinnes, in and through the bloud of Christ, there bee many other precious and rich promises, spirituall and temporall, concerning this and the life to come: all which, as proceeding from the same fountaine of truth, faith doth rest upon and embrace, and that so much the faster, as the promises bee more excellent. There is a mutuall relation betwixt God promising any good blessing in Christ, and the faithfull soule putting forth it selfe to embrace grace offered. For faith hath not onely eyes, by which it doth see

§. 4. *2 The promises concerning*

see the good promised, but hands wherewith it doth lay hold upon the good things bestowed: and the more excellent the good, which is reached unto us in the word of promise, is, the closer doth faith stick unto it, the stronger doth it hold it. Men are credulous in things that may concerne them in their name, goods, or life: and the more weightie the matter, the more earnest they be in seeking resolution, and the stronger hope or feare of it begetteth in them. All the promises of God *be Yea and Amen*, sure in themselves, certaine to the beleever, and therefore hee cannot but receive them with closer and stronger repose and adherence, the more hee doth apprehend their goodnesse and worth.

2 Cor.1.20.

Amongst the greater and more principall promises, those are to bee reckoned, which God hath made concerning our sanctification by his holy Spirit, that hee will enable them that beleeve to bring forth fruits of amendment, and perfect the good worke begun in them from day to day. This is the covenant which God hath made with his people; *I will put my feare into their hearts, that they shall not depart from my wayes.* This promise is verie necessarie to bee beleeved: for if people be not well grounded in beleeving that God will build them up more strongly from day to day, and perfect the good worke in them which he hath begun, even to full sanctification in the feare of God, they shall verie much stagger and goe back, coldly set upon the practice of godlinesse, be off and on, now forward, now backward, not knowing how to begin, or to proceed in the way of holinesse. Beleefe that God will enable them to everie dutie hee doth require, and strengthen them against enemies that doe oppose, is a maine post in the Christian building, an exceeding furtherance unto godlinesse, without which they shall bee oft shaken and dismaied. These promises be of great price: for if a Christian were allowed to aske of God whatsoever hee would, next unto the pardon of his sinnes, and salvation of his soule, what would hee desire, but to bee assured from

Sanctification.

Jerem.32.40. Ezek 36 26,27.

Phil.1.6. 1 Cor.1.8. 2 Tim.1.12.

from God that hee will eſtabliſh him in grace, and teach him the good way which hee ought to goe, that hee will ſanctifie him in ſoule, ſpirit, and body, and keepe him blameleſſe unto the comming of our Lord Jeſus unto judgement? And when hee diſcerneth any ſuch promiſe to bee made, it is not hard to conceive, with what deare affection and ſtrong adherence hee doth receive it, how cloſe hee layeth it up in his ſoule, and ſweetly feedeth upon it. This promiſe is ſweet, and beleefe thereof ſtirring and operative: for it hearteneth to the practice of mortification and new obedience with great courage, chearefulneſſe, and ſtayedneſſe; it quickeneth and encourageth to pray, as neceſſities ſhall give cauſe; it preſerveth from fainting and diſmayedneſſe, when ſtrength is not verie great; and if at any time, through weakneſſe and infirmitie, ſecuritie catch hold upon us, faith in the promiſe, that God will be our ſtrength and help, is that which raiſeth us againe, and putteth courage into us to fight againſt the adverſaries of our ſoule.

Things temporall.

Many gracious and free promiſes, concerning the bleſſings of this life, are diſperſed in the Word of life, which faith receiveth as true and certaine, becauſe they come from the God of truth, who is faithfull, ſincere and conſtant in all his promiſes. *Godlineſſe hath the promiſes both of this life and that which is to come. Hee that ſpared not his owne Son, but delivered him up for us all: how ſhall he not with him alſo freely give us all things?* as health, maintenance, credit, proſperous ſucceſſe in our callings and lawfull dealings, deliverance out of troubles, and ſuch like. This is the aſſurance that God hath given, even his faithfull promiſe often repeated, many wayes ratified and confirmed, that hee will make competent proviſion for his children: which is to faith better than many bils of ſecuritie from men, yea, than large poſſeſſions in hand for the preſent. The worth and goodneſſe of earthly bleſſings promiſed is apparent, ſpecially when they bee given in love and mercie, as gifts of the covenant, tokens of free grace,

Geneſ. 15.5.
Joſ. 1.5.
Heb. 13.5.
1 Tim. 4.8.
Rom. 8.32.

grace, and by a supernaturall providence elevated to spirituall use, in which sense they are promised and vouchsafed unto them that feare God and walke in his wayes. And therefore when the beleever is rightly informed, that God hath made any such promises, hee putteth forth the hand of faith to lay fast hold upon them, and boxeth them up safe, as his best and onely evidence for the things of this life, and the sanctification of them. For want of this faith, many vertuous and godly men are greatly staggered and perplexed, plunged into deepe uncomfortable dumps and tedious troubles about the things of this life: But when once these promises be well rivetted into, and have taken root in the heart by a lively faith, beleefe hereof bringeth forth contentment, comforteth in the multitude of perplexities, encourageth to diligence in our places, quickeneth in adversities, and strengthens to the works of righteousnesse, as knowing that to be the surest way for the gaining of durable riches, and trusting more to the faithfull promises of God, though above likelyhood, than to their owne carnall devices, though in shew and appearance probable.

§. 5. 3 *The threatnings.*

§. 5. As faith receiveth what God promiseth, because God is faithfull, and the promises of great worth and goodnesse: so it beleeveth the threatnings denounced in the Word, not barely apprehending them as true and certaine, but also declining them as evill. For the whole Scripture breathed from God, and everie part thereof is Gods word, of infallible truth, deserving absolute credit. God is as well just as mercifull; faithfull and true as well in his threats, as in his promises, and equally to be beleeved in both, so farre as by his Word hee hath assured us of both. Hee that beleeveth the one as hee ought, beleeveth both: and hee that beleeveth not both, gives sound credit to neither. Beleefe of the threatnings is necessarie: *For whatsoever things are written* (whether precepts, promises, threatnings, examples) *are written for our learning:* and as the promises of this life and the life to come are sharp

Rom. 15. 4.

spurres

ſpurres to quicken us unto godlineſſe: ſo the threatnings are ſtrong bridles to keepe from naughtineſſe. Firme aſſent to the certaine accompliſhment of divine threatnings, doth beget humiliation for ſinne paſt, and vigilancie to ſhun ſinne and eſcape danger: it ſtrengthens againſt baſe, carnall feares, and the threats of men that oppoſe the truth, and reviveth care to ſerve and pleaſe God at all times, and in all things. Wherefore doe the terrours of men ſo much affright, but becauſe ſleight beleefe is given to the threatnings of the Lord? The grace and mercie of God beleeved breeds love of God, and conſequently true feare, which is oppoſed to ſenſeleſſe ſtupiditie, and carnall preſumption, though it caſteth out feare which proceedeth from unbeleefe.

But what need Beleevers feare the threatnings, ſeeing *there is no condemnation*, or cauſe of feare to them that beleeve? The Apoſtle ſaith indeed, *there is no condemnation* to ſuch: but wee cannot therefore conclude, that there is no cauſe of feare to them, unleſſe no other evils, but finall damnation need to bee feared. But whileſt the ſoule is ſubject to bring upon it Gods temporarie wrath, ſickneſſes ſpirituall, helliſh anguiſh to the ſenſe of it, there is ſtill cauſe enough to feare. Seeing that concerning temporall threats and puniſhments, God dealeth as ſharply, or rather more ſharply with his children than any other, why ſhould they not dread his fatherly correction? Would a child that had but one ſparke of wit, or common reaſon, provoke his father to ſcourge and whip him everie day, becauſe hee knowes hee will not diſ-inherit him in the end; and not rather ſay, It is good ſleeping in a whole skin? And ſhall Beleevers, who are ſpiritually wiſe, willingly provoke God, becauſe hee will not condemne them eternally? The aſſurance which a godly man hath of his ſalvation, is ever joyned with a faithfull and conſcionable care to walk uprightly before the Lord, and to decline by-paths and ſtrayings; for which end he makes uſe of everie part of the Word, *There is no condemnation to them which are in*

Rom.8.1.

Amos 3.2. 2 Sam.12.14.

Rom.8.1.

Christ Jesus, who walke not after the flesh, but after the Spirit. Moreover, there may be feare of that which a man is infallibly assured to escape, not a distrustfull feare of falling into it, but a watchfull feare of shunning and shrinking all meanes leading thereunto.

§. 6. 4. *Commandements.* Tit. 2. 11, 12.

§. 6. The word of grace, which calleth upon us to beleeve the free mercie of God in Christ to the pardon of our offences, *teacheth us to deny ungodlinesse and worldly lusts, and to live godly, justly, soberly in this present evill world:* and this word of grace is the matter of faith, which is wholly received, if any part take good rooting. For the precepts of sanctitie and holinesse bind the conscience to obey God, as well as the promises bind to trust in God. What God hath linked together, faith will not separate: but God hath coupled mercie and obedience, grace and holinesse. He cannot beleeve, or make faithfull plea to the promises of remission and salvation, who doth not make conscience of all sound doctrine that he heareth, and give free, unlimited assent to everie part of Gods Word, submitting himselfe to be led by it, and that because it is his Word. Faith setteth the image of God upon the heart; which is manifested in the severall branches of holinesse and righteousnesse, which hee commandeth in his Word: and it resigneth a man unto God, to live, not unto the world, not unto the lusts of the flesh, but unto the praise of his Name; which is not possible to be done, if he cleave not unto the Commandements as just, equall, honest, and good, in all things and at all times to be obeyed.

Faith cannot take and leave, yeeld and with-hold assent at pleasure, part and mangle, divide with times, seasons, and private respects; or resigne it selfe to God, with limitation to have leave in this or that to live at pleasure: but it is downe-right for God, and willingly receiveth whatsoever hee saith; what God approveth, that is pleasing to faith, though crosse to age, education, custome, credit, honour, naturall desire, and inclination: what God condemneth, that faith disalloweth, though never so much countenanced

ced by authoritie, graced by example, attended upon with honour, dignitie, preferment, and ſuting to our diſpoſition. Faith ſubdueth the ſtrongeſt paſſions as well, and (if due and right compariſon bee made) as much as the weakeſt; and acknowledging the goodneſſe, mercie, and abſolute ſoveraigntie of the Lord, yeeldeth it ſelfe to be led by him, above all things that can oppoſe themſelves, and will not give place to ought that doth ſet againſt him. If God bid *Abraham* leave all, his friends, his fathers houſe, the land of his nativitie, to goe into a ſtrange countrey, he is ſtraight upon his journey, without further queſtioning hee will bee gone, no entreatie will ſtay him in *Meſopotamia*. If God command him to offer his onely Son in ſacrifice, he is early up to doe it. Geneſ.12.1,4. Geneſ.22.2,3.

The faithfull ſoule gives firme and free aſſent unto all things revealed by God, eagerly fixeth the affiance of heart upon the promiſes, and cleaveth cloſe unto the Commandements, not onely ſuch as ſute with his diſpoſition, education, age, but even thoſe that directly croſſe and oppoſe carnall reaſon, carnall affections, wordly pleaſures, and what provocations ſoever there be in the world unto ſinne: and not then alone when it may be done without contradiction or reſiſtance, but then eſpecially when temptations riſe, humane reaſon failes, ſinfull luſts hale this way and that, Satan rageth, the world frownes or flatters, our preferment, credit, honour, life, all lies at ſtake. In this caſe, faith lookes directly unto God, and judgeth it beſt to ſtick unto him from whom comes ſalvation. For no good can bee equall to that which God promiſeth, no evill ſo great as what he threatens, no courſe ſo ſafe as what hee preſcribes, no evidence ſo ſure as the truth of God, no command ſo juſt as what God requires; the greateſt gaine is to loſe all for Chriſts ſake, if wee be called thereunto; wee ſhould ſtand ſo affected to the glorie of God, as to ſhrinke in no triall, though never ſo difficult, nor thinke it much *to reſiſt unto bloud, ſtriving againſt ſin*: This is the conſtant, certaine judgement of faith, which bringeth forth Heb.12.4.

a settled resolution to follow the Lord at all times, and in all things, notwithstanding all opposition.

In particular practices the faithfull may faile. 1 Sam. 27. 1. Psal. 116. 11. Matth. 26. 70, 72, 74.

In particular practices the faithfull soule may be ignorant of some things, and weake in the application of others. *David* in a passion may thinke *Samuel* hath deceived him; and *Peter* surprised with bodily feare may deny his Master: but the constant temper of the Beleever is much better; and if by some unexpected occasion he be unsettled, he is never quiet, untill his former resolution be confirmed, and put in practice. For having weighed and pondered all things in an even balance, hee is assuredly perswaded, that no outward evill can come in comparison with Gods anger, no earthly good is to be matched with Gods favour, that transitorie delights are deare bought, if a man endanger his soule to compasse them; that the sufferings of this life are not worthy to be compared with the glorie that shall be revealed: and therefore it is infinitely better to cleave unto God, though in reproaches, bands, imprisonment, or death, than *to enjoy the pleasures of sin for a season.* Heb. 11. 25.

§. 7. *The obedience of faith is uniforme, entire, and constant.*

§. 7. And seeing faith kindly rooted doth spread it selfe to everie branch of divine truth, cleaving inseparably to the whole, and with closest repose of heart, to that which is most excellent and of greatest importance, the obedience which faith produceth, and the works which it animateth, must bee entire, uniforme, and constant. Entire, not in degree, but in the branches of obedience. Maimed obedience to some duties of the Law, lopping off other branches, which accord not with our state, humour and disposition, or grossely neglecting them, though no lesse commanded, is an argument of an unsound and imperfect root whence it springeth. The practice of some one or few Christian duties, joyned with the extreme neglect of others no lesse excellent and necessarie, is no token of faith, but a strong presumption that what good is done, proceedeth from indulgence to corruption. For if wee give our selves to the prosecution of some good works, because wee receive and embrace the Word which commandeth them, then shall

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wee give our selves to the performance of everie good worke, which the same Word doth call for at our hands: If we doe this or that good worke commanded, because it is suitable to our disposition, passing over others that bee crosse thereunto, wee obey not the Lord, but please our selves.

The Word of God doth worke effectually as it is embraced, and the consideration of what Christ hath done for us, will bring forth in us the same mind that was in him, a mind to doe his Fathers will in everie point alike sincerely; but with greater intentions, fervour and chearefulnesse, as the weightinesse of the dutie, or opportunitie and season shall require. For true faith assenteth to everie divine truth, as certaine and infallible, cleaveth to everie promise and commandement alike sincerely and unfainedly, sticketh fastest to them that bee of greatest worth and necessitie, or upon speciall occasion may most tend to the glorie of God, the comfort of the soule, and good of our brethren; and so teacheth the affections to rise and fall, swell and asswage, whether in admiration or detestation, in embracing or loathing, and to put themselves forth in practice, according to the different excellencie or indignitie, goodnesse or vilenesse of objects presented to them. It teacheth us absolutely and entirely to submit our wils unto Gods will; to affect whatsoever he approves, to hate whatsoever hee disallowes; to love that best, which his Word assureth us to be most excellent and deare to him, and to detest that most, which is most odious and abominable in his sight, though otherwise pleasant to our naturall disposition, or not so distastefull as many other matters would be, did we take care for the flesh to fulfill the lusts thereof.

Indeed the faithfull soule may find it selfe more prone to one sinne than another, and more dull to some good duties than other, by reason of naturall inclination, state of life, custome, or some other occasion: but, if right comparison bee made, faith enciteth to hate all sinne, and to affect all duties of holinesse, one as well as another. A man sick

of divers diseales, but one predominant, may be cured of it as much as of any of the rest, and yet bee more troubled with the remainders of it, because it had deepest root and greatest head: and so everie member of corruption may be truly mortified, and yet the stronger passions before, though in proportionable degree tamed and brought into subjection as much as the rest, may be the most troublesome: which the faithfull doe acknowledge, bewaile, and endevour to redresse, keeping them under with greatest care, and striving against them with all earnestnesse.

This fight against corruption is constantly maintained by faith, and constantly it cleaveth to the word of grace, as much better than all carnall or wordly allurements, whereby wee might be drawne aside into sinne, and so it bringeth forth constant obedience to the will of God. The good ground are they, *which with an honest and good heart having heard the Word, keep it, and bring forth fruit with patience.* Luk.8.15.

CHAP. VI.

Of the speciall object of justifying faith.

§. 1. *The speciall object of justifying faith.*

§. 1. FAith seeketh not life and salvation in the threatnings, prohibitions, or commandements; though it worke by love, and earnestly contend against corruption: but acknowledging its imperfection in working, and renouncing all confidence in works or in our selves, it resteth upon the promises of mercie in Jesus Christ, or Word of reconciliation, which is called *the Word of faith.* The more firme and lively our faith is, the more sincerely it worketh: the more sincerely it worketh, the better wee discerne and unfainedly acknowledge our imperfections, and disclaime all affiance in our owne righteousnesse: and the more faithfully wee renounce all confidence in our works, the more

2 Cor.5.19. Rom.15.25,26. Rom.10.8. and 1.17.

more earnestly we seeke for salvation only by Christ. Faith resteth upon Christ as Mediatour, or as God and man obeying to the cursed death of the crosse, that from the grace of God wee might obtaine pardon of sin, and bee accepted as righteous unto life. For this wee are alwayes to have in mind, that Christ is the object of faith, not abstractly and nakedly considered, but Christ with his benefits, Christ lifted up as the brazen Serpent, Christ set forth as a propitiatorie sacrifice for our sins, Christ as our Redeemer from sin and death, Christ as he is set forth to the beleever: and thus to receive Christ and beleeve on him, is to beleeve and receive in him ransome from sin and death.

Christ and his Apostles testifie, that this is specially to be preached, viz. *remission of sinnes in and through Jesus Christ.* [a] This the faith of all the Saints, [though it have respected everie part of the Word] hath in speciall manner respected, craved, embraced. But that which is specially to be preached and beleeved; that which the faith of all the Saints hath alwayes in speciall manner respected, desired, craved, and obtained, that is the speciall object of justifying faith. If at any time wee read, that the beleefe of a temporarie promise was accounted for righteousnesse; it is, because it doth in beleeving the thing temporall, apprehend [b] him in whom all the promises are Yea and Amen: who is at least the removed object of justifying faith in every thing it apprehendeth. Thus *Abraham* beleeving the promise of seed, did apprehend that blessed seed which had from the beginning beene promised, and saw his day. Neither did he looke at the power of God, but to sustaine his beleefe of a seed before promised, against the temptations wherewith he was exercised. Expresse mention of the speciall mercie of God we find not in the sermons of the Apostles: but it doth evidently follow of those things which are preached by them. For remission [d] of sins doth presuppose the mercie of God; and the speciall subject of their preaching [e] is remission of sins, by and for the death and resurrection of Jesus Christ.

Mark.1.15. Acts 20.24. Luk.24.47. 1 Pet.1.21. 2 Cor.5.19,20.

a Psal.32.5. and 51.1,2. and 103.3. Dan.9.17. Hos.14.3. and 2.19,20. Luk.1.71. and 18.19. Acts 15.11. Gen.15.6.

b Gal.3.8,16. Bayn on Eph. 1. p. 133 313.

Joh.8.56.

d Psal.103.3,13. and 130.3,4. Mic.7.19. Tit 3.5.

e Acts 2.38. and 4.12. and 10.43. and 13.39. and 8.37.

That which first pricketh and spurreth the soule to Christ, that giveth us to understand what the soule principally reacheth at, and receiveth in Christ. But sin and death urge the soule for mercie and life to be obtained, prick and spur the soule to goe forth of it selfe, and receive Christ, and rest upon him, as he is offered in the Gospel: Therefore it principally layeth hold on the free promise of mercie covering sin and delivering from death.

Popish objections answered.

Matth. 16. 16. Joh. 6 68. *Bellar. de Justif. lib. 1. cap. 8.*

The confession of *Peter* and the rest of the Apostles (for hee made answer for them all, as the question was propounded to them all) was no more in words, but of Christs office, *Thou art Christ*; and his nature, *The Son of the living God.* But shall we thinke the faith of the Apostles to be nothing but a bare assent of mind to that which they professed of Christ? Then shall wee make the Devill himselfe to be as good and true a beleever as the Apostles; for he professed as much, *O Jesus of Nazareth, I know who thou art, &c.* No doubt the Apostles rested upon Christ for salvation, and beleeved in him to be that to their soules, and for their use and comfort, which they beleeved him to be. The subject matter of their faith in that point was, that Jesus was the Christ: the manner of beleeving was with the heart, relying upon him for salvation.

Mark. 1. 24. Luk. 4. 34.

The faith of *Abraham* was not a bare assent given to the promise of God, but a confidence in the speciall mercie of God: for hee rested upon the promise, not onely in regard of his posteritie, but also in regard of Christ, according to that which is said, *In thy seed shall all nations of the earth be blessed:* which seed the Apostle teacheth to be Christ, and the blessing hee interpreteth to bee redemption from the curse of the Law, and justification by faith. *Abraham* then beleeving the remission of sinnes in and through Jesus Christ, of necessitie it will follow, that his faith was directed unto an exercised about the speciall mercie of God in Jesus Christ. How then doth the Apostle set out *Abrahams* full beleefe in this, *that he was assured, that he, who had promised, was able also to doe it?* Not because

Gal. 3. 16.

Gal. 3. 8.

Rom. 4. 21.

Abrahams

Abrahams faith did justifie him, as hee did beleeve the power of God; but because his justifying faith, which was fixed upon the gracious promise, did sustaine it selfe by the consideration of Gods power, in time of triall betweene the promise and the execution. *Abraham* had a promise of seed; but the execution is deferred, whereupon his faith is assailed thus: *Abraham* thy body is dead, thy wife hopelesse that way: which things foiled *Sarah* for a time. Now when *Abrahams* faith on the promises is thus set upon; against these arguments of unbeleefe, faith opposeth the all-sufficient power of God, and sustaineth it selfe with this consideration, God is able. As another time, when he was tempted to offer up his son in sacrifice, hee verily beleeved he should receive him againe, because *God was able to raise him up againe.* Beleefe of Gods power is not the act of justifying faith, as it justifies; but the consideration of Gods power is a prop and stay to faith against manifold temptations. And so we shall find the Almightie power of God often alledged to confirme the weake and wavering heart. As for *Sarahs* laughing, thinking it impossible to have a child, the Lord said to *Abraham, Is any thing hard or impossible to God?* And againe to *Moses* objecting whether all the fish in the sea should be gathered for food for *Israel* in the wildernesse; the Lord answered, *Is the Lords hand waxed short? thou shalt see whether my word shall come to passe, or not.* And to the Virgin *Marie,* desiring to be further confirmed touching the promise of God, the Angell makes answer, *with God nothing is impossible.*

As for the faith of the Centurion, so much commended by our Saviour Christ, it might bee a step or meane, by which hee was raised of God to a true faith for justification by the Messias; or it may bee, it was some effect of a justifying faith: but in it selfe, as hee did onely beleeve the power of Christ to heale his servant, it did not justifie. Our Adversaries themselves will not say, that naked assent to this truth, that Christ by his bare word was of power to cure his servant absent, is sufficient to justification, which yet

Bellarm ubi supra. Rhem. Annot. in Rom. 4. 24. Sect. 10.

Rom. 4. 20.

Heb. 11. 19.

Genes. 18. 14.

Numb. 11. 23.

Luk. 1. 37.

Luk. 7. 9.

yet is the substance of his confession. If they answer, that the profession of his faith is here mentioned according to the present occasion: they must withall confesse it followeth not, that because none other act of his faith is here expressed, therefore there was nothing further in his faith unto justification before God. Surely if he beleeved to salvation, he beleeved somewhat else that made him to beleeve what is here noted: hee beleeved somewhat else, that made
Luk.7.6. him to say, *Lord, I am not worthy that thou shouldest enter under my roofe.*

Christ is everie where made the thing which faith embraceth to salvation, and whom it doth looke unto and re-
Joh.3.16. spect, as it doth make us righteous in the sight of God. *God so loved the world, that hee gave his onely begotten Son, that whosoever beleeveth in him should not perish, but have*
Joh.11.25. *everlasting life. I am the resurrection and the life, he that beleeveth in mee, though hee were dead yet shall hee live.*
Acts13.39. *And by him all that beleeve are justified from all things, from which yee could not be justified by the Law of* Moses.
Acts 16.31. *Beleeve on the Lord Jesus Christ, and thou shalt be saved*
Acts 26.18. *and thy house. That they may receive forgivenesse of sins, and inheritance among them which are sanctified by faith,*
Rom.3.25.26. Ephes1.15. Acts 15.11. Joh.1.12. Gal.3.26. *that is in me. Being justified freely by his grace, through the redemption which is in Jesus Christ: whom God hath set forth to be a propitiation through faith in his bloud for the remission of sins that are past, through the forbearance of God.* It is with us as with malefactours; the Kings pardon onely received doth acquit them, and restore them to libertie: and Gods mercie in Christ covering sin, received by a lively faith, doth set us free from feare of damnation. It is true, that justifying faith doth give assent to everie article of faith, and cleave to everie Commandement: but it
Acts 10.43. obtaineth remission of sinnes, as it receiveth Gods pardon in Christ. *To him give all the Prophets witnesse, that through his name, whosoever beleeveth in him, shall receive remission of sinnes.*

Righteousnesse is everie where tied unto faith, even to faith

faith in Christ, whom onely it doth and can looke unto as it justifieth. *I count all things but losse for the excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things losse, and doe judge them to be dung that I might win Christ, And might be found in him, that is, not having mine owne righteousnesse which is of the Law, but that which is through the faith of Christ, the righteousnesse which is of God through faith.* For looke as nothing in a poore man can make him rich, further than it doth get riches into his possession; so nothing in us sinners can make us righteous to life, further than it doth lay hold on such a righteousnesse which can take away sin, and make us righteous to the receiving of life eternall.

Rom. 3. 22. and 10. 4. Phil. 3. 8, 9.

Faith is called the *faith of Christ*, because Christ is he whom faith doth apprehend and receive to righteousnesse and life; according to that of the Evangelist, *He that beleeveth on the Son of God hath life everlasting.*

Gal. 2. 16. Joh 3. 36. 1 Joh. 5. 12, 13.

That is the principall object of faith, for which embraced and received by faith, eternall life is given from grace. But eternall life is given of grace, for Christ embraced or rested upon by faith:

Joh 6. 47. and 17. 3.

[a] *To beleeve Christ dead and risen*, as the Apostles taught him, is true beleefe: but that is not barely to beleeve the historie of his death and resurrection, but the fruits and benefits thereof, and that with affiance. It is so to beleeve the death and resurrection of Christ, as thereby to looke for forgiveneſſe of sinnes: which is to put our trust in the speciall mercie of God through Jesus Christ. This is plaine by the words of *Martha*; for when Christ asked her, *Doest thou beleeve this, that whosoever beleeveth on mee shall not dye everlastingly?* She answereth; *Yea Lord, I beleeve that thou art Christ:* that is, I cannot doubt, but that those that cleave to thee shall have life everlasting, teaching that these confessions imply an affiance and trust of all good through him. The Eunuch his profession was, *I beleeve that Jesus Christ is the Son of God:* but the faith of this Eunuch was a particular confidence of heart, whereby hee

a Rom. 10. 10, 11. Rom. 10. 9. 1 Cor. 15. 3.

Joh. 11. 26, 27.

Act. 8. 37.

embraced

embraced Christ his Saviour, and beleeved on him for his particular benefit and comfort. *Nathaniel* professed of Christ, that hee was *the King of Israel*, that he was *the Son of God*, and so much in generall the Devils beleeve and know: Was *Nathaniels* faith nothing but a bare perswasion that Christ was the Sonne of God? yes, it was a perswasion joyned with affiance, for hee rested upon him, and so beleeved the promise of mercie in him. *God hath raised up Christ to be a Prince and Saviour, to give repentance to Israel, and forgivenesse of sins:* and to beleeve Christ a Prince and Saviour raised from the dead, and set at the right hand of the Father, doth imply trust and affiance in him for forgivenesse of sins and life everlasting, through the grace of God.

Joh.1.49,50. Mark.5.7. Luk.8.28. Acts 5.31. Rom.8.34.

§. 2. It is objected, that to beleeve the power of God is justifying faith: for our Saviour required no more of the blind man, than to beleeve that hee was able to heale him. And the Leper seemeth to doubt of his will, but was well perswaded of his power. But it is one thing to looke unto Christ for bodily health, or to receive a temporall blessing: another to beleeve in him to justification. For the faith which Christ requires to justification, is such a faith as doth acquit us from our sins, and doth procure us righteousnesse: But many were healed by our Saviour, that (for ought can be proved) were not acquitted from their sins. And if these blind men had onely beleeved that he was able to cure the malady of their eyes, notwithstanding this their faith, their soules had beene uncured, their sins uncovered. Many that were cured of their bodily infirmities, were also healed of their spirituall diseases; not because they beleeved his power to help them, but because they relyed upon him as their onely Saviour.

§. 2. Matth.9.27,28. Mark.1.40. *Bellar. de Justif. lib.1. cap.8.*

And the testimony it selfe sheweth, that the blind men beleeved Christ to bee the *Messias*, in times past promised of the Father, and now exhibited: so that they might beleeve to justification, but their beleefe of his omnipotencie did not justifie them. The writer to the *Hebrewes*

Heb.11.33,34,35.

brewes sheweth in divers examples, that by justifying faith *some subdued Kingdomes, other some stopt the mouths of Lions*, certaine *quenched the force of fire*, others *escaped the edge of the sword, &c.* All which things (though temporall) were atchieved by justifying faith, which is the hand of the people of God to receive good by: but faith justified not, as it was occupied about, or looked unto these things, but as it was carried to an higher object. The healing of corporall diseases was a seale unto us, that Christ is our deliverer from sin and death (as the Scriptures testifie, and our adversaries confesse) and therefore in beleeving the mercie of God towards them, in healing of their diseases, they might forthwith conceive, that of his free grace hee would be pleased to forgive their sins, which are the true causes of all our maladies.

Isa. 53. 4. Matth. 8. 17.

It is againe objected, that in the Creed is contained the whole object of justifying faith: but in it there is no mention of the speciall mercie of God. In this objection there is a two-fold mistaking; for in the Creed is contained the object of faith which is beleeved; that is, the summe of doctrine to be beleeved to salvation is there explained: but here wee speake of the object of justifying faith, by which wee beleeve. The doctrine of faith is one thing, the private act of the heart relying upon the promises of mercie another. Now when wee enquire, what is the object of justifying faith, the question is not what is the summe of faith, or of the articles to bee beleeved, but what the faith of the heart in all these articles which it beleeveth, doth first and principally looke unto, rest upon, and receive to salvation. For when all Christians professe, and historically beleeve all the articles of the Christian faith; yet many are not justified or saved, because they beleeve not as they ought: whence it is evident, that bare assent to the articles of Religion, is not that faith which justifies or saves; but another of farre different nature is required, if wee would be partakers of these blessings. Againe, verball mention of Gods speciall mercie there is not any in the Creed, but really

Bellar. de Justif. lib. 1. cap. 9.

really it is included. For to beleeve in God, is to depend upon his mercie reaching to the pardon of our offences: To beleeve in Christ, is to relye upon him as the Author of redemption, reconciliation, and peace with God: which doth necessarily imply the speciall mercie of God. And in the Creed wee beleeve the remission of sins, which article cannot bee explained according to the doctrine of the Gospel, without beleefe in the speciall mercie of God, and confidence thereon. The conclusion is, The Word of God is the generall object of justifying faith; the speciall promises of mercie and forgiveneſſe in Christ Jesus, is the speciall object of faith, as it justifieth.

Jerem. 31. 33. Esay 26. 9. and 33. 22.

§. 3. *Faith in Gods speciall mercie frameth his image in the heart.*

§. 3. This beleefe in the rich mercie of God frameth the image of God in our hearts, and imprinteth the vertues of Christs death upon the soule, as by application the seale doth set its stamp upon the wax. A man cannot walk in the Sun, but he must beare its hue: no more can hee beleeve in the grace and mercie of God, to the pardon of his offences, but he must beare the image of Gods mercie upon his soule. And so faith in Christ doth encite to the uniforme studious practice of pietie towards God, who of his gracious, free, undeserved love and mercie, is pleased to repute Beleevers as his sons by adoption, and compasse them with his favours; and of mercie, kindneſſe, long-suffering, forbearance, forgiveneſſe towards men, looking to God for its patterne, whom it must and ought to follow. The Beleever cannot put on Christ as a Justifier, but hee must put on the bowels of mercies, kindneſſe, humbleneſſe of mind, meekneſſe, long-suffering, forbearance, &c. and the closer he putteth on Christ unto righteousneſſe, the more quick and operative be these graces of the Spirit, and more lively the operations themselves that issue from them, as quickened and animated by that faith.

CHAP.

CHAP. VII.

Justifying Faith is a particular and certaine confidence, resting upon the mercie of God in Christ for pardon and forgiveneſſe; not an aſſured perſwaſion that our ſins be already pardoned and forgiven.

§. 1. JUſtifying Faith doth not onely beleeve the promiſe of mercie in generall; as that there is forgiveneſſe for them that lay hold upon it: but it relyeth upon the promiſe for our owne particular, and depends wholly thereupon, looking after no other help. For truſt or confidence importeth the application of ſome good to him that truſteth: and ſo hee that caſteth himſelfe upon the promiſes of mercie, drawes neere unto Chriſt, throwes himſelfe into his armes, and graſps about him with all his might. Looke how the poore infant, affrighted with the apprehenſion of ſome danger, clings cloſe to the parent for ſuccour and defence; or a man in danger of drowning layes hold upon ſome willow that growes upon the bank, and hangs thereon for ſafetie: ſo doth the ſoule, purſued by the terrours of the Law, and affrighted with the ugly ſight of ſinne, flye with ſpeed unto Jeſus Chriſt, as hee is held forth in the Goſpel, hang upon him, and to dye for it will never loſe his hold. For in him it apprehends plentifull redemption, and out of him it knowes no ſuccour is to bee found. In this ſenſe faith applyeth the promiſe of grace to a mans ſelfe in particular, that is, it particularly relyeth upon the grace of God in Jeſus Chriſt to obtaine pardon and forgiveneſſe. Even as they that were ſtung with the fierie ſerpents, did come and looke to the brazen Serpent, beleeving to find the healing of thoſe deadly ſtings that were faſtened in them: thus a ſoule, ſtung with ſin and feare of damnation, commeth by faith to Chriſt, relying on him, truſting to find in and through him,

§. 1. *Justifying Faith is a particular and certaine confidence.*

Numb. 21. 9. Joh. 3. 14, 15.

him, cure of those deadly evils wherewith it is wounded. If a Prince should offer a generall pardon to Rebels, causing it to bee proclaimed, that if they would lay downe armes, submit themselves, and flie to his mercie, they should be received to favour, and wee should see many hereupon cast downe their weapons, and sue for mercie; would wee not presently know, that they beleeved the promise that they should bee pardoned? So when Christ saith to sinners, Come unto me, or, Beleeve on mee, and I will ease you, what saith (thinke wee) have sinners who resort unto him? Is it not a beleefe, that hee will (according to his Word) deliver them from sinne and death, and restore them to life eternall?

If there bee a particular word, or that which is equivalent, then there is a particular faith. But there is a particular word, or that which is equivalent. For the thirstie and barren soule, that is stung with the terrours of the Law: they that *labour and are heavie laden,* are invited to come unto Christ, and exhorted, entreated, perswaded, commanded to beleeve; and the promise is, *Whosoever beleeveth in him shall not perish, but have everlasting life:* which is as much as, *Thomas*, thou art burdened and doest labour, thou art wearie and thirstie, come thou unto mee, behold, I invite thee; beleeve thou, for unto thee doe I reach forth the promise of mercie, receive it, and thou shalt live. For the particulars are ever in their generals. How can wee prove, that *John* or *James* are by nature under wrath & the curse? otherwise it cannot be proved than thus, *Cursed is every one that continueth not in all things, that are written in the book of the Law to doe them.* How can we prove that *Thomas* or *Peter* are bound to love the Lord, and to abstaine from murther, fornication, theft; but because it is said to all men, *Thou shalt love the Lord, Thou shalt not steale? &c.* And thus it is said to all, *Let everie one that is a thirst come unto me, and drinke. Beleeve in the Lord Jesus, and thou shalt be saved:* whence everie thirstie and burdened soule may conclude, I ought to beleeve, God calleth and commandeth me

Matth. 11. 28. Esay 55. 1, 2. 1 Joh. 3. 24. Joh. 3 16, 36. Acts 10. 43. and 13. 39. Rom. 10. 9, 10.

Gal. 3. 10.

Deut. 6. 5. Joh. 7. 37.

Acts 16. 31.

me to beleeve; hee hath given mee his promise, and offers mercie, and beleeving I shall be saved.

The faith of true Beleevers goeth further than the faith of Devils can doe. But they may, and doe beleeve or know, that Christ died in generall for sinners, and that they shall be saved who beleeve in him. If justifying faith have not in it some particular confidence, then it is not opposed to despaire, so as to expell it. For things that will not endure the one the other, must have contrarietie; as fire and water: if the one doe not fight and drive forth the other, then may they dwell together. But true faith and utter desperation cannot stand together, but doe expell each other. Moreover, true faith in Christ doth breed confidence and boldnesse; according to that, *Let us enter with confidence and boldnesse through faith on him.* True faith therefore hath in it particular confidence in the grace of God. For as nothing can make hot, which hath not heat in it selfe: so nothing can make confident, which after some manner hath not confidence in it. To [a] receive is to take in particular to a mans selfe, or to apprehend and lay hold of for conveying a thing to himselfe. But to [b] beleeve on Christ and to receive Christ, doe both import the same thing. Therefore to beleeve on Christ, is to rest upon him for the conveying of his benefits particularly unto us. Meat nourisheth not, unlesse it bee eaten and digested; a plaister heales not, if it bee not applyed; a potion will not worke, if it be not received. *Christ is the true bread of life, that came downe from heaven,* upon whom we must feed by faith, if we would be partakers of his benefits: and feed upon him we cannot, if we doe not particularly beleeve in him for our selves. The worke of redemption remaines proper to Christ: but the benefit of his death is communicated to everie member of his mysticall body, for their justification: And how can wee hope to have our sinnes forgiven, if wee be not made one with him by faith, and rest upon the promise made in him for pardon? That profession which *Paul* makes, may here be considered; *I know in whom I*

Jam.1.6. Matth.6.30. and 14.31. Rom.4.20. Heb.10.22.

a Matth.1.20. and 2.20. Joh.17.8.

b Joh.1.12. Col.2.6. Rom.5.11.17. Heb.8.15.

Joh 6.35.

2 Tim. 1. 12. *have beleeved, and I am perswaded that hee is able to keep that thing wherewith I have entrusted him,* [*or delivered up to his keeping:*] where it is apparent, that to beleeve is to commit our selves to Christs trust or keeping, or to rest our soules upon the performance of the gracious promises, which God of his rich grace in Jesus Christ hath made unto us.

§. 2. *Faith is certaine in the event, not ever in sense.*

§. 2. This faith is certaine, though mixed with many doubtings by reason of our weakenesse: Certaine and assured in regard of the event and thing beleeved, not in regard of the sense and feeling of him who beleeveth. Whether his heart bee stedfast in faith, or trembling through much unbeleefe; yet unfainedly beleeving with a well-rooted confidence (though with much unbeleefe) hee shall bee sure of the thing promised. For the promise is made good to him that truly receiveth it, not for the stedfast manner of receiving, but for the thing received, which is Christ. Now looke as a trembling palsey hand may take the same thing, which a more steddie one doth take, though the manner bee divers, the one taking it with shaking, the other without any trembling: so an heart of faith, which yet shaketh and doubteth through much unbeleefe, may take Christ, as well as an heart doth which is more fully perswaded; and therefore shall have the grace promised for his sake, who is received by faith. The promise is universall, *Whosoever beleeveth in Christ shall not perish, but have everlasting life:* it is not, whosoever is fully assured, or certainly perswaded of his salvation, but whosoever unfainedly beleeveth in Christ, shall bee saved. Now many a poore soule may cast himselfe upon Christ, and lay hold upon him with purpose through Gods grace never to leave him, as being assured without wavering in this particular, that it is best both simply and in comparison, to draw neere unto God, and relye upon his grace; and so in event is sure of salvation, who yet would give a world to bee assured of Gods favour, and fully perswaded that his sins are pardoned.

Joh. 3. 15.

ned. An house well builded upon a rocke is as sure as the foundation: everie thing hanging on a pin or peg, is as sure as the pin or peg on which it hangeth: True faith firmely groundeth it selfe upon the faithfull promises of God, and receiveth them as better than life it selfe, from which it will not be withdrawne by any carnall allurements: and therefore in event it cannot miscarrie, for the ground is firme and unchangeable.

The truth of God in it selfe is more certaine than any thing that can bee apprehended by the senses, but it is not evermore so apprehended by us: and faith which buildeth upon the infallible truth of God, comming to him when hee calleth, relying upon his grace, because he hath spoken, is in event no lesse sure, than the foundation upon which it leaneth is certaine and unmoveable; but in the sense of the Beleever it is not alwayes so: neither are matters of faith received by us with such certaintie, as are other things subject to the senses, in themselves lesse certaine. Things are to us according as wee conceive them, which is not ever answerable to the evidence of the thing in it selfe, or to the certaintie in regard of the event. Things most sure in themselves are sometimes but dimmely discerned of us, because our eye-sight is imperfect; and things lesse evident in themselves doe appeare to us most cleare and manifest, when they come within the compasse of sense or reason remaining in us.

Besides; the promises of mercie in Christ being the highest and most spirituall, it is the hardest point of service in Christian warfare firmely to beleeve them: and the daily weaknesses which wee espie in our selves, the many and strong passions which still warre within us, and many times prevaile, doe impell the mind to distrust. When a Christian calleth to mind what strength worldly allurements have in him, how often hee yeeldeth unto assaults in many pettie temptations, how weake and fraile, dull and negligent hee is in the duties of Christianitie and his particular calling: the consciousnesse of these things will, no

queſtion, trouble the eye of faith. Not that the comfort of a Chriſtian is grounded upon his ſtrength of grace, or any good worke that is or can bee done by him: but becauſe his beleefe in the mercie of God cannot bee greater than his ſtrength to overcome worldly allurements, whereby hee might bee withdrawne from God, or care to yeeld uniforme, ſincere, and conſtant obedience to all Gods Commandements.

Againe, it is one thing to have a thing ſurely, another thing to know I have it ſurely. Wee ſeeke many things that wee have in our hands: wee have many things that wee thinke wee have loſt: ſo a Beleever, who hath a ſure beleefe, yet doth not alwayes know that hee ſo beleeveth, ſeeketh but findeth it not; nay, thinketh hee is altogether without faith, when hee hath it unfainedly. A man unregenerate, that is wholly corrupt, ſeeth little or no corruption in himſelfe: yea, after due, ſerious, and long examination, many diſorders may ſecretly lurke in the heart of a man ſanctified, which hee doth not eſpie: And is it then any marvell that a true Beleever ſhould bee unable (ſometimes at leaſt) to ſay that hee doth beleeve? yea, that hee ſhould not find it, though hee make diligent ſearch and enquirie into his owne heart about it. Looke as children live in the womb, and know not that they doe live: ſo it is with many true beleeving ſoules, who long beleeve, before they come to ſee themſelves beleeve, and be able by a reflexed operation of mind to ſay, *I know on whom I have beleeved.* 2 Tim. 1. 12. A man of a contrite ſpirit, beleeving that his ſins are pardonable, earneſtly deſiring remiſſion of ſinnes by the merits of Chriſt, and reſting upon Chriſt alone for ſalvation, aſſuredly hee receiveth forgiveneſſe, although hee be vexed with ſcruples and temptations, and want the aſſurance and perſvaſion in himſelfe that his ſins bee remitted. For faith is neceſſarie to ſalvation: but full aſſurance that I doe beleeve in that ſort, is not of like neceſſitie. And if a man may beleeve unfainedly, who is not fully aſſured that he doth ſo beleeve, then

then faith may bee certaine in the event, when it is not certaine to the sense of the Beleever.

§. 3. But what faith is necessarie, to wit, on mans part, to Justification? Is it an assured perswasion of our particular election, or that our sinnes be already pardoned and forgiven? No: It is one thing to rest on Christ obeying to the cursed death of the crosse, that I may obtaine pardon and life everlasting from the grace of God; which is the act of true beleefe, required to justification: another to beleeve that I am one of Gods particular elect people, and that my sinnes are pardoned and done away; which is a priviledge of grace, granted to him who beleeveth, is sealed by the Spirit, and knoweth assuredly that hee beleeveth. It is not an action of Christian faith, previous or fundamentall to justification, for a man to beleeve himselfe to be one of Gods elect: for wee come to know our election by the effects thereof, as Faith, Justification, Sanctification. Wee must first read the effects of Gods love in our hearts, and see that hee hath wrought in us the saving graces of faith, love, hope, feare, &c. and sealed us by the spirit of promise, before wee can come to know his eternall decree and purpose towards us: therefore the beleefe of our particular election is an act of faith following justification, not precedent to it.

No man is justified by beleeving himselfe to bee just, nor pardoned, by beleeving that he is pardoned: but if his beleefe be true, hee must be truly just, before he can or ought to beleeve himselfe to bee just; and actually pardoned, before hee can be assured that hee is pardoned. This is the order of spirituall blessings conferred upon us in Christ, Faith is the band whereby wee are united unto Christ; after Union followeth Communion with him; Justification, Adoption, Sanctification be the benefits and fruits of Communion; *Being made sons by faith, God sends forth the Spirit of his Son into our hearts, crying, Abba, Father,* and this *Spirit beareth witnesse with our spirit, that wee are the children of God:* assurance or certaine perswasion that our

§ 3.
Faith as it justifieth is a resting upon Christ to obtaine pardon. Zanch. de redempt. lib. 1 cap 13 tit. de fiducia, col. 282. Musc loc com. de Remiss. Meisner. dec. 3. pag. 329. Par in Gal. cap. 2. lect. 24. Idem de Justif. lib. 1, cap. 10. lect. 227. Albizius exercit. theol. par 28. ad 3. Hom. of faith part. 1. August. confess. art. 4. & art. 20. Bohemic. confess. art. 6. Gallican. confess. art. 20. Belgic. confess. art. 23. Bolton Walking with God, *pag. 320. Pemble,* Plea for Grace, *pag. 258, 259, 260. Rolloc. de Justificat. H ming. Syntagm. Gradus ad conversionem 49.*

Gal. 4. 6.

Rom. 8. 15, 16.

sinnes bee pardoned, followes this witnesse of the Spirit, as the fruit and effect thereof. In which it is most manifest, that faith in Christ is before justification in order of nature, though not in time; and justification is precedent to the sense and feeling of remission: and therefore that beleefe, which is required on our part to justification, cannot be an assurance that our sins be pardoned already; unlesse the same thing be before and after it selfe, and a man be pardoned before hee beleeve, or assured that hee is pardoned before it bee granted, or that act of faith which cannot bee but in a person already justified, must goe before the pardon of sinne.

Esa.1.16,17,18. Ezek.18 21. Prov.28.13. Matth.6.14,15. Acts 16.30,31. Joh.6.29. and 11.25. Acts 10.43. Acts 16.18.

The promise of remission of sinnes is conditionall, and becommeth not absolute, untill the condition bee fulfilled, either actually, or in desire and preparation of mind. This is the word of grace, *Beleeve in the Lord Jesus Christ, and thou shalt be saved:* when doth this conditionall proposition become absolute? when wee beleeve. What? that our sinnes are pardoned? No: but when wee beleeve in Christ to obtaine pardon, which is the thing promised upon condition of beleefe. Assurance that our sinnes be pardoned is concluded in a practicall Syllogisme thus; Hee that truly beleeveth in Christ hath obtained pardon of his sinnes: But I beleeve: Therefore my sinnes are pardoned: where assurance of the pardon of sinne is a conclusion drawne from a two-fold ground, the one expressed in Scripture, the other evident (if true) by the testimony of the renewed conscience; and presupposeth that hee beleeveth, and is assured that he doth beleeve. Now if assurance of remission be concluded from this ground, that he beleeveth, and knoweth certainly that hee beleeveth; then the beleefe which is required on our parts to justification, cannot bee an assurance that our sins bee washed away already. For if wee take the word Beleeve for a perswasion that our sinnes are done away, then the Syllogisme runneth thus; Hee that is assured of the pardon of his sinnes, his sinnes are pardoned. But I am assured of the pardon of my sinnes:

sinnes: therefore my sinnes are pardoned.

Faith receiveth the pardon of sinne, as it is profered in the word of grace, and groundeth it selfe solely and immediately upon the promise of God in Jesus Christ: But ground, whereupon a sinner in himselfe guiltie should build assurance that his sinnes are pardoned, without some other act of faith comming betwixt the promise and that assurance, there is none. The Gospel offereth pardon to the thirstie and burdened, if hee will receive it: assureth them of pardon, who have embraced the promise: but where shall wee find ground, whereupon the guiltie person, who beleeveth not to remission of sinnes, may bee assured that his sinnes not actually pardoned, are yet pardoned and blotted out of Gods remembrance? Faith taketh the pardon presented to it in the word of promise, and travelling with it, bringeth forth actuall remission of sin, which upon our faith we receive. Assurance is not before pardon, nor actuall remission before faith, unlesse the effect be before the cause, and the same thing bee both cause and effect. To beleeve in Christ to salvation is to *receive him*. But to receive Christ as hee is offered unto us in the Gospel, is not to bee assured that our sinnes are already pardoned in and through Jesus Christ, but to rest upon him for pardon. Before the act of justification, faith hath for object this proposition concerning the future, To mee beleeving my sinnes shall be forgiven: but after the promise is received, and pardon obtained, it hath this proposition concerning the present or time past, To me beleeving in Christ my sins are forgiven.

Joh. 1 12. *Helvet. confess. art* 15.

Par. de Justif. lib. cap. 10.

And thus the horned argument of the Jesuite, whereby hee would prove the speciall mercie of God not to bee the object of faith justifying, and our doctrine in that point to bee grosse and absurd, is easily untied. For thus he reasoneth; Justifying faith goeth before justification: But faith in the speciall mercie of God followeth justification. For hee that beleeveth the pardon of his sins, is either just before or not just; if just before, then faith justifieth not;

Bellar. de Justif. lib. 1. cap. 10. *Sect. Ratio secunda. Idem de Eccl. lib. 4. cap.* 11. §. *Sectarii nostri.*

if unjust; then beleeving that his sinnes be pardoned, hee beleeveth a lye. Our answer is, that speciall faith hath sundrie acts; but to this purpose specially two. The first heartily to desire, earnestly to thirst after, humbly to entreat for acceptation, and confidently to rest upon the promise of free remission: The other comfortably to assure and perswade, that that is granted, which was desired and received in promise. Faith by her first act obtaineth and receiveth pardon, and doth not find us just, when wee begin to beleeve: by her second act, shee doth not actually justifie, but finding the thing done, certifieth and assureth us of it. So then speciall faith in her first act, is before Justification, and procureth, obtaineth, and receiveth pardon, but then shee hath not the perswasion of it as already done: In her second act shee presupposeth the thing done, and already obtained, and so truly perswadeth the beleever of it, but procureth not the doing of it. Before Justification faith seeketh and receiveth the promise of forgiveneſſe: after Justification, it comfortably assureth of the blessing obtained: in both it hath for its object the speciall mercie of God in Christ. Faith receiveth Christ offered in the Gospel, and it perswadeth and assureth of pardon in Christ received: both these be the acts of faith, sometimes expressed [a] in the definition of justifying faith: but if wee speake of faith as it justifieth, it peculiarly embraceth Christ with his benefits, as hee is profered in the Word and Sacrament. For faith, which is required to justification, is not a perswasion or knowledge of things already possessed, but a confidence of things promised and upon beleeving to bee obtained, which in the order of causes, not in time, doth goe before remission of sins. Who knoweth not, that wee must beleeve, that wee might bee justified? Justified, I say, and not certified of justification by the benefit of faith. The Scripture is cleare; [b] *Beleeve, and thou shalt be saved.* [c] *God justifieth the circumcision by faith; and the uncircumcision through faith.* Doe not these, and many the like passages shew, that justification, and not onely

D. *Field* of the Church, *lib.* 3. *cap.* 4. *Bolton* of walking with God, *pag.* 321, 322. *To beleeve that my sin is now forgiven in Christ, is rather an act of experience in a Beleever now justified, than that beleefe which is required to justification.* P. Bayn. *Help to true Happinesse, part.* 2. *qu.* 9.

a *Justifying faith hath some acts, as a cause disposing, preparing, and fitting us to the receit of that gracious favour, whereby God doth justifie us; and other, as a susceptive cause, receiving, embracing, and enjoying the same. In the former respect faith consists not in a perswasion that we are the sons of God, but in the latter.* Field *Appendix to the fifth Booke, second part.* S. 53. *pa* 41.

b Acts 16. 31.

c Rom. 3. 30.

onely the sense and manifestation of justification already obtained, doth depend on faith?

§. 4. It may bee said, wee are justified before in Gods decree. Indeed whom God doth justifie, them he decreed to justifie from all eternitie: but whereas election is manifested by faith, as by its effect, justification doth depend upon faith, as its cause, and wee are justified by faith as the instrument thereof. For election is an act immanent and eternall, but justification transient and in time, inferring some change in the person justified, not physicall, but morall and in respect of state, whereby it comes to passe, that the person is in another condition and account than he was before. § 4.

In briefe, the act of faith perswading of the pardon of sinne already obtained, by beleeving and glorying in the sense of Gods mercie, must be distinguished from that act of faith which justifieth, and is a leaning or staying upon Christ to obtaine remission; the priviledge of grace and comfort, which comes to the soule by beleeving, must bee distinguished from the condition of the covenant, which is required on our parts, before wee can obtaine pardon. This is the rather to bee noted, because the maine cavils of the Papists against our doctrine touching particular confidence in Gods mercie, and certaintie of salvation, are grounded upon this surmise, that wee make that faith, which is an assured and certaine perswasion of our particular election, justification, and salvation, to bee the sole cause, to wit, on mans part, of justification: whereas justification it selfe must goe before the assurance of it, and such persons onely can have true assurance and certaintie of their justification, election, and salvation, who doe unfainedly beleeve, and know assuredly that they beleeve as they ought. And it makes much for the comfort of many faithfull people, who commit their soules unto Christ Jesus, and depend upon him and no other for salvation, who yet are much perplexed, as if they had no faith, nor could doe ought pleasing unto God, because they want this certaine

Fishers *answer to certaine articles.*

taine assurance of the remission of their sinnes; whereas if they had learned what it is to beleeve unto justification, and trust unto the promise for pardon, they might for the present take comfort in this, that, notwithstanding their feare, they relye upon Christ, and commit their soules unto God, as to their faithfull Redeemer, and might with more ease and speed grow up unto the desired comfort and assurance, when they should distinctly perceive and discerne the grounds of faith and assurance, and by what steps and degrees they must climb from the one unto the other.

CHAP. VIII.

By faith a true beleever may be certaine and infallibly assured of the remission of his sinnes and eternall salvation.

§. 1. *How faith assureth of salvation.*

§. 1. IT is a Principle, common amongst our Adversaries, that everie conclusion issuing from one proposition revealed expressely in Scripture, and another clearely and certainly knowne otherwise, and by evident and good consequent added unto it, belongs to faith, and is beleeved by no other habit than of faith. As for example; All the dead shall rise. *Peter* is dead: therefore *Peter* shall rise. The conclusion is Theologicall, and belongs to faith, though it bee not expressely written that *Peter* is dead, or that hee shall rise againe. So it is in this present matter: All that beleeve shall bee saved: this proposition is of faith, because it is immediately revealed and expressely written. But I beleeve; this is certaine by the testimony of the renewed conscience, to him that hath proved himselfe to be in the faith. The conclusion, Therefore I shall bee saved, is certaine by faith: because it is inferred of one thing beleeved, and another that is evident. And although the Holy Ghost, not tying himselfe to termes, doe sometime

1 Joh. 4. 13. and 3. 14. and 5. 13. Rom. 6. 8.

sometime call it *knowledge*; yet calling it againe *beleeving* alone, or *beleeving and knowing*, it is manifest such a knowledge is intended, as not onely flowes from the principles of faith, but also is reduced to the same habit. For with what other eyes can the soule behold the heavenly light of the Gospel? How shall that confidence, assurance, or certaintie, which is created by the mixture of the light of the Scripture, with the light of a good conscience renewed by the Holy Ghost, belong to any humane knowledge, when the Scripture saith expressely, *The promise of the Spirit is received by faith*; and whersoever in all the Bible, the Gospell is revealed, men are called upon to beleeve? And if there be granted a certaintie of a mans owne speciall standing, which certaintie arises from the Scriptures, one ground thereof being a proposition or sentence immediately divine, the other inferred and concluded from that which is divine; it must bee granted also, that it is a worke or effect of faith. The Scripture reports how many of the children of God *were tried by mocking and scourging, by bands and imprisonment, they were stoned, hewen asunder, tempted; they wandered up & downe destitute & afflicted:* All which, the Apostle saith, they did *by faith* and confidence of the promises; and yet their assurance was no other, nor otherwise begotten, than the ordinarie assurance of all Gods children, which is concluded by joyning the light of their conscience, kindled by the Holy Ghost, and ruled by the Scriptures, to the immediate light of the conditions revealed in the Scriptures. Faith which is beleeved, or the doctrine of faith, is written in the Word of God, the holy Scriptures: but faith whereby wee beleeve, or of the heart, is written, engraven, rooted in the heart, out of the Word of God, by the Holy Ghost; and knowne, not beleeved, by the testimony of the renewed conscience, enlightened by the Spirit, and directed by the Word: for the rule by which a man discerneth himselfe to beleeve, is the doctrine of Gods Word, declaring the qualitie of faith: And the certaintie or assurance, which a just person

Gal. 3. 14.

Heb. 11. 36.

son hath of his particular justification, depends upon the right application of two propositions; one immediately divine and certainely beleeved, *Whosoever beleeveth in Jesus Christ shall be saved*; the other inferred and concluded from that which is divine, certainely knowne according to the direction of the word, *But I beleeve.*

§. 2. *What manner of assurance is obtained.*

§. 2. This assurance is not such, as whereby a man is made absolutely out of all doubt: but such as many times is assaulted, and shaken with many difficulties, feares, and doubts: which notwithstanding arise not from the nature of faith, as if it ought to be; but from the frailtie and corruption of our evill nature, by reason whereof faith is not such as it ought to be. It is not the office of faith to cherish and maintaine such feares and doubts, but to resist them, to fight against them, and so much as is possible to expell them, and drive them out. But yet by reason of the strength of our naturall corruption, and the weakneſse of our faith, we attaine not to this; and how much the weaker our faith is, so much are wee the further from it. Againe, the dayes of faith are as the seasons of the yeare, some faire, some foule; one while a Sun-shine summer, another while a long and tedious winter, sometimes no more but a storme and away. Our eyes are not alwayes alike intent to the Word of God; wee doe not alwayes alike conceive the promises of God: nay, temptations sometimes hide them out of our sight. The effects of grace doe not alwayes appeare the same, yea, sometimes they seeme to bee quite overwhelmed with contrarie effects. And in nature it selfe there is a voluntarie shrinking and relinquishing of the comfort of faith, through the seeds of unbeleefe that originally are sowen in us.

§. 3.

§. 3. The particular certaintie of remission of sinnes and eternall salvation, which just persons attaine unto upon their Repentance, Faith, and Obedience, is not equall in certaintie and firmneſse of assent, to that assurance which they have about the common object of faith; to wit, concerning the articles of Creation, Incarnation, Resurrection,

surrection, or the like: because these articles are totally and immediately revealed in holy Scripture; but that his sinnes in particular are remitted, depends upon an argument, whereof onely one part is immediately the Word of God, and the other a collection arising upon reflection, and observation of a mans owne qualities and actions, and the conclusion is more or lesse certaine, according to the condition of the second proposition. It is a thing more certaine and evident to faith, that God gave Christ to dye for sinners, *that whosoever beleeveth in him should not perish, but have life everlasting*, than it is to my conscience, that I beleeve with well-rooted and all-seasoning confidence: I have greater assurance that God is faithfull and true, than that my heart is upright: Therefore I have greater assurance that the true Beleever shall bee saved, than that my selfe am received unto mercie. Albeit faith doe sometimes stagger and waver, as touching the verie principles themselves and immediate Word of God; yet because the truth and certaintie thereof is more easily and better conceived, they are for the most part more familiarly and readily beleeved. But the conclusions, because of themselves they are unknowne, and have their light onely from the principles, are not so firmely apprehended as the principles themselves, whilest doubts haply may be cast, lest there bee any errour committed in the application and use thereof. It is a principle delivered for assurance of salvation, *Beleeve in the Lord Jesus Christ, and thou shalt be saved.* Hereupon the faithfull man inferreth to himselfe, I beleeve in the Lord Jesus Christ, therefore I shall bee saved. In this either confusedly or expressely inferred, hee comforteth himselfe, and rejoyceth in God, and in hope thereof chearefully serveth God, calleth upon his name, and in patience expecteth the revealing of his salvation. And yet oftentimes it falleth out, that hee questioneth his faith, and not seeing such effects thereof, as hee supposeth there ought to bee, maketh doubt lest haply hee bee deceived; and though the principle

principle be true by which he firſt beleeved, yet he is jealous leſt he have miſapplyed it to himſelfe.

§. 4. *The ſeverall ſtates of Beleevers.* Eſay 42.3. Matth.12.20.

§. 4. This will appeare in the ſeverall ſtates or ſorts of true Beleevers. There is a ſtate wherein faith is a ſmoaking weeke, deſiring that it could beleeve, rather than getting up to feele it ſelfe beleeve, diſcovering it ſelfe by earneſt ſighs and groanes for mercie, and hanging upon Chriſt, though the Beleever can ſcarce tell whether hee reſt upon him or no: This faith is certaine in event, but the Beleever in this ſtate is farre from particular aſſurance of his ſalvation.

Againe, though faith bee not troubled, but doe quietly ſtay on Chriſt, and taſte God good in letting them find peace with him; yet ſuch is the infancie of ſpirituall underſtanding in Chriſtians, eſpecially now firſt converted, that they doe not returne into themſelves, and judge of that they doe, and of the great conſequence of that they doe. Hence it is that they will tell you, they find God good to them, and goe on cheerefully in duties for the preſent: but they come not to behold the ſtabilitie of their ſalvation. The child lives, before he knowes that he doth live; and knowes hee doth live, before hee knowes the cauſe of life, or the inheritance whereunto hee is borne: and ſo it may bee and is with a Beleever. Pſal.31.22. and 77.3,8,9,10.

There is a ſtate in which faith is exerciſed with temptations from unbeleefe or otherwiſe; by which oppoſition the ſoule is kept from obtaining this certaintie, being encountred with doubtfull appearances, which it cannot well anſwer and cleare for the preſent.

There is a ſtate wherein faith is now growne up, and hath either out-wreſted, or otherwiſe is exempted from knowing ſuch temptations; in which condition the faithfull doe perſwade themſelves, that Gods mercie, and truth, and power, ſhall carrie them thorow unto ſalvation. But when now our conſciences ſhall come to teſtifie thorow faith and experience this happie eſtate, wee are ſubject by neglecting meanes, laying downe our watch, giving the Phil.1.19,20. 2 Tim.4.18.

reines

reines to our lusts, or by secret desertions ere-while to lose for a time this comfortable perswasion; the Spirit not speaking in us by his light as heretofore, and our consciences and faith so hurt and wounded, that the actions of them are troubled and depraved, as we see the like befalleth the naturall senses and reason. Wee see, through melancholy what reason comes to imagine, how that some should seeke to kill us, who never thought us hurt: How the eye thinks it seeth things yellow and red, when they are nothing so; the taste things bitter, when they are sweet: So the sight of faith and conscience, when nothing but sin, guilt, wrath, angrie desertion over-lay it, it seemeth to see everie thing for the time, of like colour to those things wherewith it is possessed. Thus sometimes the strong faith is shaken greatly, and strongly assaulted, so that hee that unspeakably rejoyced in the salvation of the Lord, by hastie cogitations is brought to say, *I am cast out of the sight of thine eyes.* Psal 31.22.

And if faith escape these rocks, may not yet a more serious examination of our wayes, and thorow-sight of our nakednesse, imperfections, and manifold transgressions; the strength of our lusts, the disorder of our passions, our daily failings, and that great weakenesse which in trials wee shall find in our selves: may not these things, I say, raise feare in the heart of a sound Beleever, as not altogether without the reach of possible danger, without repentance and greater constancie in performing all Christian duties, than hitherto hee hath made proofe of; specially if the apprehension of the multitude and hainousnesse of his sins be quickened by afflictions, or the lively cogitations of the terrors of the day of judgement? Nevertheless, as a child affrighted runneth to the father, looking for defence and help of him, even so in the middest of all feares, temptations, difficulties, and distresses, faith is still running unto God, still importuning him, calling upon him, expostulating with him, casting it selfe still upon him, depending upon his aid, and expecting of him that things become otherwise than presently they are.

§. 5. Thus

§. 5. *Faith of adherence stronger and more necessarie than faith of evidence.*

§. 5. Thus faith of adherence is stronger than faith of evidence; and beleefe in Christ for remission, than assurance of pardon and forgiveneſſe: And as faith in Christ is stronger than particular certaintie of our salvation; so is it more neceſſarie. For beleefe in Christ is absolutely neceſſarie to remiſsion of sinnes, in all them that bee of age and discretion: but assurance comes not at first when wee beleeve, but by little and little as God seeth it requisite, according to the triall hee hath appointed to make of us. Without faith in Christ, as the onely author of salvation, and sole end of faith, with whom our soules seeke perfect union, it is impoſsible to pleaſe God: no action, though in it selfe never so good or holy, is truly acceptable, unleſſe it be quickened and enlived by this faith: But many poore soules, that want assurance of Gods speciall favour, are tenderly beloved of him, as heires of salvation, and their good works accepted in Jeſus Christ. A Christian of an humble and broken spirit, denying himselfe, and renouncing the world, beleeving that his sinnes are pardonable, and earneſtly deſiring remiſsion of sins by the merits of Christ; reſting upon Christ alone for salvation, and joyning, with this deſire and affiance, the sincere, unpartiall practice of obedience to all Gods Commandements, according to that measure of grace which hee hath received, without queſtion hee shall receive the inheritance of eternall glorie, although hee may bee scrupulous in himselfe, wanting this perſwaſion and assurance that his sinnes are pardoned. And yet becauſe God hath commanded us to labour for the perfection of all graces, wee are sure this must bee intreated for, and have a promiſe that it shall bee granted, as God seeth meet, both for the time and measure of it.

§. 6. *Infallible assurance of salvation may be obtained.*

§. 6. That not onely some uncertaine hope and dimme sight of Gods favour, but even assurance is to be sought, and may bee obtained, is thus manifeſt. Faith may receive what the Word doth teſtifie; for the Word of God is the object of faith. But there is a word teſtifying thus much,

much, that my particular person beholding the Sonne, and beleeving on him, shall *have eternall life, and bee raised up at the last day*; that *there is no condemnation* to me being *in Christ*. Neither could *John* with the faithfull beleeve Gods love towards them in particular, if some word did not shew it. For the Papists themselves will not say, that all of them were priviledged with singular revelation.

Matth. 1. 21. Acts 10. 43. 1 Thess. 1. 10. Luk. 2. 10, 11. Esa 9. 6. 1 Joh. 3. 15. Joh. 6. 35. 1 Joh. 5. 10, 13.

Our Adversaries reply, that there is no Word of God, saying, *Cornelius*, beleeve thou that thou shalt be saved: and where there is no word, there is no faith: for these two are relatives. This cavill is easily removed: for that cannot be beleeved as out of the Word of God, which is not found in the Word of God expressely, or by consequence; but whatsoever is found there expressely, or may evidently by direct consequence be deduced thence, that may be beleeved as out of the Word of God. Now howsoever it be not said in so many syllables, *Peter, Thomas, Cornelius*, thy sinnes are remitted to thee beleeving; yet evidently so much may bee concluded out of those generall promises, Everie man that beleeveth shall have eternall life: for the universall doth include its particular. Therefore the messengers of the Lord of Hosts doe give notice to their Congregations, that the matter which they proclaime in the Name of the Lord, doth concerne them and everie of them, saying in effect, *To you is the word of this salvation sent.* What they say to all men, they say to everie man: what to penitents, to everie penitent; what to beleevers, to everie beleever; what to sinners and ungodly, to everie sinner. God gave his Law to all *Israel*, speaking to all, as if hee had spoken namely and particularly to everie one, *Thou shalt have no other Gods, &c.* May not, ought not man to inferre thence, I must have none other Gods, &c. The promise of the Gospel runnes thus, *If thou shalt confesse with thy mouth the Lord Jesus, and beleeve in thy heart that God raised him from the dead, thou shalt be saved.* Is not this spoken to everie man particularly? May

Bellar. de Justif. lib. 3. cap 8. §. Prima ratio.

Acts 13. 26. and 3. 26. and 2. 28. 2 Cor. 5. 30.

Exod 20. 1, 2.

Rom. 10. 9.

nor hee as out of the Word inferre, If I beleeve I shall be saved? Our Saviour Christ had said nothing namely to *Paul* and *Silas* as touching the Jayler, that if hee did beleeve hee should bee saved: but out of that universall, *Whosoever beleeveth shall bee saved*, they proclaime comfort to him in speciall, *Beleeve thou, and thou shalt bee saved*. There is nothing found in Scripture expressely touching this or that mans resurrection in particular: is it not then to be beleeved out of the Word? The Scripture saith to him that beleeveth, Thou shalt inherit eternall life, as much as it doth to any particular man now living, Thou shalt rise againe. Because our Saviour said to the Apostles, *Whose sins soever yee remit, they are remitted*, our Adversaries (though falsly) would collect, that their Priests have power to absolve a man from all his sinnes. Doe they know assuredly, that what was spoken to the Apostles, was spoken also to their Priests, though there bee no particular mention of them in the Gospell; and will they not allow us to inferre a particular from a generall? *David* could say, *The Lord is my shepherd*; Job, *I know that my Redeemer liveth:* which they beleeved out of the Word, grounding themselves upon the promises of mercie. And wee now living by the same faith, having the same precious promises, being led by the same Spirit, may out of the Word of life be assured that our sinnes are forgiven and covered. Moreover, everie faithfull soule in particular doth find, heare, and read in the Word, *Who forgiveth all thine iniquities, and healeth all thine infirmities*. To everie faithfull soule in speciall the Lord saith, *I, even I am hee that blotteth out thine iniquities for mine owne sake, and remember thy sinnes no more*. This he speaketh to singular beleevers, not to some persons only, as it is evident in that the Scripture doth in universall repeat the same thing. What our Saviour said to the young man, *If thou wouldst enter into life, keepe the Commandements*, the Papists teach that is spoken to all men; and if a man fulfill that condition, hee may beleeve to bee saved. Looke how they know the words

Joh. 3. 16. Acts 16 31.

Joh. 20. 23.

Psal. 23. 1. Joh 19. 25.

Psal. 103 3, 4.

Isay 43. 25. Psal. 103. 17. Micah 7. 19. Jerem. 31. 34. Rom. 11. 22. Ephes. 5. 10.

Matth. 19 17.

words spoken to the young man so many hundred yeeres past to be directed unto them : by the same rule may every faithfull soule interest himselfe in all the gracious and lovely speeches wherewith God from time to time hath comforted his people, and take unto himselfe those promises, answers, and assurances that God hath at any time made and given unto them, resolving of all the rest, that which in one case the Apostle exemplifyeth of that that was written of the Justification of *Abraham*, that those things were not written for them only, but for them *also who beleeve as they had done*. Rom.4.23.

The word then speaketh in particular to them that beleeve ; but can a Christian know and bee assured that he doth truly beleeve ? Such as truly beleeve, may know they beleeve, as he that hath a jewell in his hand, may know that he hath it. *Paul* did *know on whom hee had beleeved :* the poore man in the Gospel cryeth, *Lord I beleeve :* David saith, *I beleeved, and therefore I spake* ; Hezekiah prayeth, *Lord remember me how I have walked before thee in truth, and with a perfect heart :* John concludeth thus, *Hereby wee know that he abideth in us, even by the Spirit which he hath given us*. How could we say every one We beleeve, if we might not know it ? Can wee speake that truly, whereof we can have no certaintie ? When I see one, or trust to a mans word promising me this or that, I know I see him, trust to him and rest on him for that he hath promised: Shall I by faith see Christ the Sonne, and rest on him, and yet know no such thing ? Carnall confidence may be discerned, why then should it be impossible for a true beleever to know that hee doth beleeve ? The Spirit of man discerneth what is in man : he knoweth what is in himselfe, though not ever the measure or quantitie thereof. Hee that loveth his brother, knoweth the love wherewith hee loveth him : and he that beleeveth in God, may know the faith wherewith he beleeveth.

2 Tim.1.12.
Mar.9.24.
Psal.116.10.
2 Cor.4.13.
Esay 38.3,4.
1 Joh.3.24.
1 John 3.17.
1 Cor.2.11.

Many beguile themselves, while they stand in opinion they doe beleeve, and beleeve not at all. What then ? Shall

hee that beleeveth unfainedly bee altogether uncertaine, whether hee beleeve, or no? *There is that boasteth when his soule hath nought*: yet men whom God hath blessed with abundance, may know that they bee rich. Many are deceived in matters of faith and true worship of God; shall not a Christian then bee certaine of his Religion? A man that dreameth of honour and promotion, plentie and abundance, may live in infamie and disgrace, penurie and hunger: and yet they that bee promoted to honour, and live in plenty, may assuredly bee perswaded of what God hath given them. Some mens senses are deluded, shall every man therefore bee in suspence of whatsoever hee seeth or heareth? He that is falsly perswaded of his good estate and strong faith, deceiveth his owne soule: shall he therefore that unfainedly embraceth Christ, and resteth upon him, be ever at uncertainties, whether hee doth beleeve or no?

Jer. 17.9. *Bellar. de Just. lib. 3. cap. 8 sect. Hujus argumentis.*

The heart unregenerate is deceitfull and wicked above all things: the heart regenerate is true and faithfull: In respect of the exact measure of grace and strength, the regenerate are oft deceived; but of the truth of grace they may bee assured: in some particular resolutions they may bee ignorant of their owne hearts; but of their generall purpose they may firmely and truely be perswaded. *Paul* bids vs **prove and trie our selves*, whether wee have not that faith, by which Christ dwelleth in our hearts, which worketh by love, which is the faith of such as are accepted with God, are purged from their sinne, and are become Temples of the Holy Ghost: intimating that by examination it is to be discerned and known whether we beleeve. And if we may know that wee have faith, whereby Christ dwelleth in us by his Spirit, and we in him, then may wee know also that wee have repented truly of our sins: for faith and repentance be inseparable companions, and who so hath the one, hee cannot be destitute of the other. It is one thing to repent, another to beleeve: but these two live and dwell together, that if one be wanting there is neither in truth.

Pſal. 7.10. *To be in the faith, is to have faith in them.* Rom. 8.1. & 5.9. Ephes. 3.17. 1 John 4.16. Rom. 8.8. * 2 Cor. 13.5,6. Ephes. 3.17.

Rhem annot. in. 2 Cor. 13.5. sect. 1.

They

They object further, It sufficeth not to beleeve unto salvation, but a man must beleeve with his *whole heart:* which no man, say they, can certainly affirme. Indeed faith sincere, upright, and well-rooted, is required on our part to justification; but not absolutely perfect in degree, without weakness or defect: And this may bee knowne by him that hath it; else could not the Eunuch have answered, *I beleeve*; nor *David* have promised, *I will praise thee, O Lord, with my whole heart, with my whole heart have I sought thee.* But in these and such like passages, the [a] *whole heart* noteth the integritie [b] and uprightnesse of the soule, not the perfection of grace without any infirmitie or defect; as on the contrarie, a fraudulent or hypocriticall heart is called [c] *an heart divided*; and the *whole heart* is opposed to a fained and hypocriticall heart, as the Lord complaineth by his Prophet, [d] *Judah hath not returned unto me with her whole heart, but fainedly.* And thus wee shut up this first reason. That which the Scripture saith to pertaine to all and singular Beleevers, that everie Beleever may certainly assure himselfe of by faith: But the Scripture sheweth remission of sinnes to pertaine to all and everie Beleever.

Bellar. de Justif. lib. 3. cap. 6. Act. 8. 37.

1 Tim. 1. 5.

Acts 8. 37, 38. Psal. 86. 12. and 138. 1. Psal. 119 10, 69.

a Psal. 119. 2. Deut. 4. 29. Jerem. 29 13. 2 Chron. 15. 15. Prov. 3. 5.
b Psal. 73. 1. and 27 11. and 28. 6, 7.
c Psal. 12. 2.
d Jerem. 3. 10. Luk. 7. 50. Mark. 16. 16.

§. 7. Againe, What wee are taught to aske of God in prayer, and have a promise to obtaine, that by faith wee may bee assured to obtaine. For God that hath commanded us to pray, and directed what to aske according to his will, and promised to grant the desires of them that call upon him in truth according to his Commandement, hee will not denie his promise, nor goe backe from the thing that hee hath spoken. But wee are commanded to aske the pardon and forgivenesse of our sinnes, and have a promise to bee heard in that which wee desire. Therefore by faith wee may bee assured of the particular remission of our offences.

§. 7.

Mark. 11. 24. 1 Joh. 5. 14, 15. Psal. 145. 18.

Our Adversaries except, that what wee are assured of already, that wee cannot aske of God in prayer: and therefore if wee be assured of pardon, wee must not pray for pardon.

Bellar. de Eccles. lib. 4. cap. 11. Praterea.

In what sense forgivenesse of sins is to be prayed for.

don. What, is it lawfull in no sense to pray for that whereof wee are assured? *David* prayed to God for the pardon of those sinnes, which hee beleeved by faith were forgiven (for so was hee assured from the Lord by the Prophet *Nathan*) unlesse wee shall charge him with infidelitie, for not beleeving the Prophet: since the speech was so plaine, that hee could not but understand it. *I have sinned against the Lord:* A plaine and true confession. *The Lord also hath put away thy sinne, thou shalt not dye:* As plaine and certaine an absolution.

2 Sam. 12. 12, 13.

Will our Adversaries come in here with their vaine distinction of guilt and punishment, of temporall and eternall? If they doe, it is to no purpose. For whatsoever the respects were, in which *David* prayed for the forgivenesse of his sinnes, once this is cleare, that he prayed for it: and then what remaines, but that our Adversaries must condemne him of sinning grievously, in asking God pardon for those sins, which hee beleeved by faith were forgiven him; or of infidelitie for not beleeving: or else grant it lawfull in some regard to crave pardon, when it is already granted, and beleeved to be so? But further it is manifest, that both guilt and punishment were remitted: because the Prophet precisely mentions both parts, *The Lord hath taken away thy sinne*; There is the guilt wipt away. *Thou shalt not dye*; There is the punishment forgiven, the whole punishment, the whole penaltie of the statute concerning sinne. And yet nothing is more cleare, than that *David* begs pardon both of the guilt and punishment of his offences, and that God would make him see and feele this forgivenesse of his everie day more and more.

Psal. 32. 1, 2.
Psal. 51. 1, 2.

Neither yet doth it follow, that then prayer for forgivenesse is an effect of a weake faith; because though our faith were strong, yet the feeling of our owne wretchednesse, the just desert of sinne, and the wrath of God due unto us, would wring out such entreatie from us: as wee see the extremitie which our Saviour Christ was in upon the crosse, made him cry out so mainely, *My God, my God, why*

why hast thou forsaken me? albeit he was fully assured that God neither had, not would utterly forsake him. Matth. 27. 46.

Againe, one chiefe reason and end of our praying to God for pardon is, that wee may alwaies acknowledge, that every sinne committed by us deserves everlasting damnation of it selfe, and should everlastingly be punished, if that God had not accepted our Saviour Christs satisfaction for us: By which though we are freed if wee rest on him by faith, yet both it is our duty according to Gods Commandement to sue for pardon for his sake; and in truth if wee doe it not, wee have no reason to perswade our selves that our sinnes are pardoned. For howsoever it is true, that Christ our Head hath paid the price of our ransome, yet it is also true, that we every day deserve damnation, and must entreat God for pardon, that so wee may come to that assurance, which the Lord hath enjoyned us to labour and seeke for. Zech. 12. 10.

The Spirit that leadeth us to Christ, doth stirre us up with all earnestnesse and confidence to crave pardon and forgivenesse of our sinnes. These two, Confidence and Prayer, God hath joyned together, and no man can or may put them asunder. Our faith assureth us not of forgivenesse of sinnes without prayer, but that God forgiveth us when wee pray: Nor is this heavenly pledge, while dormant, though truly dwelling in our soules, immediately apt to justifie.

Matters of faith bee of divers sorts: Some fully acted and done already, and those wee onely beleeve, we doe not pray for them; as the creation of the World, the birth, and death and resurrection of Christ, and other such like: Other-some are beleeved, as designed, promised, and in a sort conferred, but not yet fully acted and effected to us: which wee so beleeve by faith, as that still we pray for them, till they bee fully accomplished and effected. The Papists confesse, that *Peter*, *Paul*, and some other particular persons, to whom our Saviour said, *Thy sinnes are forgiven thee*, were assured of the remission of their iniquities: *Bellar. de Justif. lib. 3. cap. 11. Rhem. annot. in Rom. 8. 38. §. 8. Matth. 9. 2.*

iniquities: and yet they ceased not to pray, *Forgive us our trespasses.* Doe they not see then, that prayer for pardon will stand well with assurance of remission? And why doe they condemne that in us, which was well done by others?

More distinctly, we continue daily to aske of God forgiveneſſe of sins, according to the direction and commandement of our Saviour Christ, in sundry respects.

1. First, because notwithstanding former assurance of pardon, if wee take our eye off Christ, the remembrance and conscience of sinne must needs trouble and disquiet: so that wee must still looke to Christ for forgiveneſſe, and faith lookes unto him as a Petitioner.

2. Secondly, we pray daily that we may have greater assurance, and more comfortable feeling of Gods love. Our faith being weake giveth but weake assurance, and therefore we begge daily to be settled and established more and more in the assurance of his favour.

3. Thirdly, we sinne every day, and therefore aske pardon daily: because we are to receive actuall pardon from God continually, both for our originall corruption, which alwaies in this life abides with us, and for actuall sins, which we daily and hourely commit against the Majesty of God. Hee that once beleeveth is thereby made a member of Christs mysticall body, and so hath all his sinnes satisfied for, by the death and sufferings of his Head Christ: But yet it is the good pleasure of God, that hee should daily bewaile his offences, and crave pardon for them, that he might receive, feele and be assured of the forgiveneſſe of his particular and daily infirmities. Even after the infusion of faith most perfect, faithfull repentance for sinnes committed, is as absolutely necessary to salvation, as the first infusion was.

1 John 1. 8,9. Psal. 32. 3,4. 2 Sam. 12. 13, 13. with Psal. 51. 1,2. &c.

4. Fourthly, God is not off and on, he plaies not fast and loose: but whom once he justifieth from sinne, hee never remembreth sinne against them: Nevertheleſſe, wee must begge the continuance of his grace, that his mercifull pardon

don may bee a gift without repentance. Faith is a suter to God for the accomplishment of his promises; and because wee are assured of his unchangeable love, wee begge with greater affiance the continuance of his mercy: prayer being nothing else but the streame or river of faith, and an issue of the desire of that which joyfully we beleeve. *David* being certified that God would for ever stablish the kingdome in his house and posterity, forbeareth not to pray that it might bee so. Our Saviour Christ knew that his sheepe should never perish; yet hee prayeth, *Holy Father, keepe them in thy name.* Hee prayeth also for deliverance from death and glorification, of both which hee was fully assured. *Paul* knew assuredly the Lord would deliver him from every evill worke, yet without ceasing hee prayeth to be delivered from evill. Assurance to speed is that which addeth great fervencie to prayer.

2 Sam. 7. 15. 27.
1 Chron. 17. 25.

John 10. 28.
John 17. 11.
Psal. 16. 10.
Heb. 5. 7.
John 17. 5.
2 Tim. 4. 18.

Fiftly, albeit by faith in the promise of God, wee now rest assured of the remission of sinnes, yet wee still pray, *forgive us our trespasses*, that wee may more fully and really possesse and enjoy what wee beleeve wee already have in Gods affection, and doe in part enjoy. The remission of sinnes is by faith manifested to our conscience, and in part wee reape the comfort, fruit, and effect of it in this life: but still wee are clogged with sinne, we live in misery and sorrow; in our selves wee are condemned wretches; still we are are lyable to many temporall and spirituall chastisements and desertions for sinne, and live in a sort as exiles and banished men from the immediate and cleare vision of God. Therefore being still in case, as if our sinnes were not completely pardoned, sinne as yet abiding in us, and subjecting us to the displeasure of God disliking it, and to his Fatherly chastisement accompanying the same, wee pray for forgivenesse more absolute and intire every day in the fruit, effect, and comfort of it. True it is, that persons justified have full title unto, and right in that mercy of God; which as it hath already delivered them from the dominion and condemnation of sinne, so it will in the end wholly

5.

How justification is full and intire.

wholly free them from all remainders of sinne, and those chastisements, afflictions and miseries wherewith they are exercised in this life; and in this respect the remission of their sinnes is full and perfect: but so long as they live in this vale of teares, sin hath its abiding in them, and they are subject to many calamities by reason of sin, from which they heartily desire and pray to be delivered.

6. Sixthly, wee have the grant of pardon sealed in our consciences, and possesse it privately in part, but as yet the Judge hath not solemnely pronounced his sentence of absolution, nor set us in full and reall possession, of absolute, complete, intire acquittance and remission. This therefore we expect, and pray for, which will not be till *the time of refreshing* come. So long as wee walke by faith, and not by sight, wee still pray for the sight of that, as touching which wee have now but the comfort of faith and hope, which is in part and imperfect. By faith wee know that we are redeemed both in soule and body, yet *still we sigh in our selves, waiting for the adoption, even the redemption of our bodies.*

Acts 3. 19.

Rom. 8. 23.

Our adversaries object againe, that by praying that Christs merits may be made ours in particular, wee greatly abase them. As though the Prophet *David* did abase God in making him his in particular, saying, *The Lord is my rock, and my fortresse, my God, and my strength, my shield, the horne of my salvation, and my refuge: The Lord is my sheapheard, I shall not want.* Which agreeth sweetly with the voice of the faithfull, *He is our God, and he will save us; He is our Lord* (not onely by right of soveraigntie, but of love and affection) *and he will save us.* As though *Elihu* did abase God in calling him, *My Father*; or *Thomas* did abase our Saviour Christ in calling him, *My Lord and my God*; or *Paul*, when he glorieth and triumpheth in Christ after this manner, *who loved me, and gave himselfe for me*; viz. in a speciall and peculiar manner, and not onely as he loved *Esau*, *Judas*, and other reprobates. Wee doe no iniurie to God to make him ours in particular, because hee hath

Psalm. 18. 1. 2.

Psalm. 23. 1.

Isay 25. 9.
Isay 33. 22.

Job 34. 36.

John 20. 28.

Gal. 2. 20.
Phil. 1. 3.

said,

said, as to *Abraham*, so to everie one of the seed of *Abraham*, *I will be thy God*. Wee doe no injurie, because wee doe not thereby make him our peculiar, but leave him the same to others that hee is to us; as every man enjoyeth the light of the Sunne to his owne use, without the impeachment thereof to the use of any other man.

Jerem. 31. 32, 33. and 32 38. and 30 22.

§. 8. A third reason to confirme that a Christian beleever may bee assured of the pardon of his sinnes, is this: What the Apostles and other faithfull men were assured of by ordinarie faith, that may all the faithfull bee assured of in like manner. For all the faithfull are *Brethren*, and have the *like precious faith* and promises. But the Apostles and other faithfull have beene assured of their salvation by ordinarie faith. *Paul* pronounceth the same certaintie of other mens salvation that hee doth of his owne, and upon grounds which are common to all the faithfull and Saints of God.

§. 8.

Heb. 2. 11. 2 Pet. 1. 1. Rom. 8. 33. 1 Cor. 7. 40. 2 Tim. 4. 8. 1 Joh. 3. 14. and 5. 13. 1 Cor. 4. 4.

The Rhemists object, that *Paul* durst not assure himselfe that he was justified, saying, *I know nothing by my selfe, yet am I not thereby justified*. Did *Paul* speake this as doubting of his justification by faith in Christ? Of his particular assurance hee gives plentifull testimony other where: and our Adversaries teach, that hee was assured by revelation. The place makes strongly against justification by works: but against certaintie of salvation it makes nothing, unlesse wee shall make the Apostle contrarie to himselfe; and our Adversaries will say, that a man may be certaine by revelation, and yet altogether uncertaine. The drift of the place is to shew, that wee should not vainely bee lifted up with the applause of men, because they know us not; yea, wee know not our selves thorowly: for God is greater than our consciences, and doth espie many secret defaults in us, which wee upon diligent search cannot find out in our owne hearts. But did the Apostle, protesting the innocencie of his conscience, intend to intimate his doubtfulnesse of mind touching his owne salvation? In no sort:

Rhem. Annot. in loc. Bellar. de Justif. Rom. 8 35. Gal 2 2. Phil 1. 19, 20. 2 Tim 4. 8. *Rhem. Annot. in Rom.* 8. 31.

for

1 Joh.3.19.21. 2 Cor.1.12.

for if our conscience accuse us not, then have we boldnesse: This is our rejoycing before God, even the testimony of our conscience. Nay, this Text of Scripture well weighed, is sufficient to dash the vaine cavils of the Papists: For *Paul* was assured of his salvation, and of the uprightnesse of his heart and conscience, though hee was ignorant of many secret infirmities which the Most High did espie in him, and of that measure of grace which he had received. What followeth hereupon? Even these two things, which directly overthrow the doctrine of our Adversaries: viz. That hee who hath received grace from God, may know the truth, though not the measure, of his faith and repentance: and ignorance of the exact multitude and greatnesse of our offences, is no barre or hinderance to the certaintie of salvation. *Who knowes the multitude of his sins?* Not one. In this life a man can never sufficiently understand the greatnesse and multitude of his offences: yet may he bee assured of the remission of sinnes knowne and secret; because not the perfect knowledge of sinne is the cause of certaintie, but the perfect mercie of God, and the perfect merit of Christ; to which wee must looke by faith.

Psal.19.12. *Bellar. de Justif. lib.3. cap.5.*

§. 9. 1 Joh.5.10,11,12, 13. Joh.20.31. and 3.16.

§. 9. If the end of the Scripture be that *wee should beleeve, and beleeving should know that we have eternall life,* then everie Beleever that knoweth himselfe to be a Beleever, may be certaine of his salvation. But the former is an undoubted truth.

It is here objected, Whatsoever wee beleeve by faith, is as infallible as the Word of God, which assureth us of it: If then the common sort of the faithfull doe not beleeve their salvation to bee as infallible as Gods owne Word, they are not by faith assured of it. The answer is, that the salvation of a Beleever is as infallible in it selfe, and in event, as is the Word of God, which assureth him of it: but alwayes it is not so in his apprehension and feeling. The principles of faith are ever alike certaine, but not apprehended of all with the same degree of certaintie. For there

there are divers degrees of faith, *little faith*, *great faith*, *full assurance of faith*; even as a weak eye and a strong eye. And as weake eye seeth but weakely and imperfectly, and a strong eye seeth strongly, and more fully discerneth the thing seene: so a little faith beleeveth faintly, though truly; greater faith beleeveth more stedfestly; full assurance of faith *beleeveth under hope, even against hope.* The Disciples of Christ said unto him, *Wee beleeve and know that thou art Christ the Son of the living God:* which in it selfe was infallibly true, and yet they did not so infallibly apprehend it, but that this faith was soone shaken and because they did not infallibly beleeve it, our Saviour tels them, that therefore he forewarned them of his Death and Resurrection, *that when it was come to passe they might beleeve.* It was faith that made *Peter* upon Christs words to step into the Sea to goe unto him upon the waters, beleeving that he should be safe; but yet hee beleeved it not infallibly: for when he began to sinke, *he cried out for feare, Master, save me.* The Disciples beleeved in our Saviour as the onely promised *Messias* and Redeemer of *Israel:* but when they saw he was put to death, they began to stagger at it. The like may be noted of their feare and doubting at other times.

Mat 8.26. Mat.15.28. Rom.4.21.

Rom. 4.18.

John 6.69.

John 14.29. Mat.14.28.

Vers. 30.31. Luk.24.21.

Yea, that assurance that is had by extraordinary revelation is not altogether free from feares and doubts, shaking sometimes the confidence of that, which a man hath received immediately from the Oracle of Gods owne mouth, or by speciall messengers directed from God for certificate in that behalfe. Which is to be seene in the examples of *Abraham*, *Isaac*, *David*, and others, to whom God had given speciall promise of his protection and favour; and yet upon occasions they have bewrayed great infirmity in the apprehension thereof. And if this befall to faith in those things which are extraordinary revealed (for it is faith ordinary by which a man beleeveth such extraordinary revelations) much more wee may assure our selves, it befalleth there, where wee have no other but ordinary revelation by the written word of God.

Gen.12.12 13. Psalm.31.22. 1. Sam. 27. 1.

Also

Also the Word of God once spoken and often reiterated is of equall certainty in it selfe: but to help our weaknesse, the Lord goeth over one and the same thing againe and againe. Things beleeved are in themselves more certaine than things seene, but not apprehended by us with such assurance. Of these who doubteth? of the other who doubteth not at some times? The Prophets, our Saviour Christ and his Apostles, doe labour oft to confirme unto us matters of faith by reasons, similitudes, signes, examples, incurring into the senses, not onely to better our understanding, but to confirme our faith: which is an argument, that to us things sensible are oft more certaine than things beleeved, though in themselves more uncertaine.

Moreover, conclusions theologicall are in themselves as certaine, as are the principles upon which they are grounded, but alwaies they are not so infallible to our understanding and conscience: because the inference is not so well, readily and plainely perceived, as hath beene shewed before. And so though the salvation of the beleever bee as certaine as the word of promise, upon which his faith is surely builded, yet it is not so infallibly knowne to the beleever himselfe, it being farre more easie to conceive that a beleever shall be saved, than to assure the conscience, that hee is a true beleever. What the Lord hath immediately revealed, that faith receiveth with the greatest certaintie: but what is concluded out of the Word from one proposition immediately divine, and another certainly knowne by some other light, that may bee beleeved with infallible assurance.

And so hee that is justified and hath obtained remission of sinnes, may assuredly know or beleeve that he hath received mercy of the Lord: otherwise hee can never truly be thankfull to God for that inestimable benefit. For hee that knoweth not whether he hath received it or not, nor can assure himselfe of it without intolerable and inexcusable presumption, how should hee from the heart give God thankes for this unspeakeable favour? But to thinke, that mortall

mortall men are never bound to give God thanks for the greatest benefit that is bestowed upon them in this world, is most absurd.

It is objected, That in this state of temptation (such is our infirmitie) assurance would engender pride. And immediate and perfect assurance, such as is free from all assault, and impeachment of feare and doubt, might peradventure, by the corruption of our nature, be abused to securitie and pride: But such perfection in this life wee attaine not unto; because the Lord knowes it not expedient. As we have a measure of true righteousnesse, though weake and imperfect: so have wee a measure of true and comfortable assurance against feare and doubt, though, by reason of our weaknesse, mixed with many feares and doubts. Thus the Lord deales with us in great wisdome (knowing our inabilitie to weild any better condition) that by the sweetnesse of grace wee might bee allured to yeeld cheerefull obedience, and bee sustained in temptations, and by the sense of our weaknesse, together with the sharpnesse of temptation, feare, and perplexitie, might bee kept from swelling in pride, securitie, love of carnall libertie, negligence to preserve our faith, and such like. And as sometimes by his admirable wisdome hee maketh sinne the whetstone of righteousnesse: so by affliction and trouble, by distrusts and fearefull doubts, hee whetteth and sharpeneth our faith and assurance; which by fighting encreaseth, and the longer it wrestleth the stronger it waxeth, whilest faith powreth forth prayer, and powring forth of prayer obtaineth further strength of faith. Knocking makes the linke to burne more clearely, and the shaking of a tree by stormie blasts settles the root and the tree more firmely: so temptations, troubles, and feares by the wise providence of God make for the encrease and confirmation of faith. As a man in danger of drowning catcheth for hold to save himselfe: so whilest the comfort of life makes offer to goe from us, wee take the better hold thereof, and it becomes so much the more precious and deare unto us.

Bellar. de Justif. lib. 3 cap. 8. §. Tertia ratio.

The benefits that come unto us by temptations.

By

By our corruption vertues become poyson: and by the wisdome of God sinnes are made medicines: But as wee doe not condemne vertue, though our corrupt hearts doe sometimes abuse it; nor commend sinne, for that it is used as a spurre to righteousnesse: no more doe wee approve doubting, for the good that God works by it; nor disallow full assurance, because of the evill that might ensue to us thereby abusing the same. In briefe, pride is the daughter of corruption, not of filiall confidence; nor may it bee condemned for it, because that weed springeth from another root.

§. 10. §. 10. A man may beleeve, say the Romanists, that hee shall have eternall life, if hee keep the Commandements: but because he is not assured that he shall so doe, he remaineth in feare. And verie justly may hee be in feare, or rather in despaire, that looketh for eternall life upon no other condition. The Apostle indeed doth plainly debarre him from all hope and expectation thereof, when hee saith, *So many as are of the works of the Law, are under the curse;* Gal.3.10. *for it is written, Cursed is everie one, &c.* It is not for them that professe the faith of Christ, by their keeping of the Commandements, to expect the obtaining of eternall life: Gal.5.4. Rom.4 14. Gal.3.18. 1 Joh.5.10,11. Rom.6.23. *Yee are fallen from grace* (saith the Apostle) *that will be justified by the Law: If they which be of the Law be heires, then is faith made void.* The Commandements of God are laid before Beleevers, not as the cause for obtaining of eternall life, but as the way to walke in unto eternall life, assured unto us by the free promise and gift of God. And of this promise and gift of God, the keeping of Gods Commandements is a part, who hath said, Jerem.31 33. Ezek.36.27. Ephes.2.10. *I will put my Law into their hearts, and cause them to walke in my Statutes.* And though a man be weake, feeble, and imperfect, yet finding and feeling the worke of sanctification begun in him, hee may be assured that hee who hath wrought this beginning Phil.1.6. of life, will goe forward therewith unto the end.

Our Saviour Christ said to the young man in the Gospel, Matth.19 17. *If thou wilt enter into life, keepe the Commandements:*

But

But that young Pharisee was ignorant of the Law and his owne estate, rested in externall works of righteousnesse, and when hee came to Christ, was destitute of the true knowledge of the *Messias*, without which (our Adversaries will confesse) there is no eternall life: and so from their owne grounds, it is absurd to imagine, that Christ by these words did simply intend to direct him a way for the obtaining of eternall life by his owne works or merits. Wee grant, the Law to which our Saviour referred that young man, to be the rule of obedience according to which people in covenant ought to walke, building their works of righteousnesse upon faith as the foundation; and obedience, issuing from faith unfained, to bee the way to eternall blisse: Wee acknowledge also, that no man can bee assured of remission of his sinnes, who doth not walke before God in uprightnesse and integritie: but this upright unfained obedience is imperfect, the effect of that faith which justifieth, not the cause of justification. When the Scripture pronounceth them blessed that *feare God, keepe his Commandements, and walk in the undefiled way*, doth it not describe the person whose *sinnes are covered*, in which stands his happinesse? Our Saviour hath taught us plainly, *That except our righteousnesse exceed the righteousnesse of the Scribes and Pharisees, we shall in no wise enter into the Kingdome of Heaven.* What righteousnesse doth he here meane? Inherent, or the righteousnesse of works? for hee presseth an uniforme observation of all Gods Commandements. The Scribes and Pharisees did (as it seemes) even then calumniate him, as they did afterward *Paul* (and the Papists doe us still) as a destroyer of the Law, because hee reproved their confidence in works, and sought to establish the doctrine of faith, which now wee teach. Needfull in this respect was that caveat; *Thinke not that I am come to destroy the Law and the Prophets: I am not come to destroy, but to fulfill them.* And in these words, as our Saviour rendreth a reason, why hee that breaketh any of those Commandements, which the Scribes and

Joh.17.3.

Upright walking is necessarie, but not the cause of Justification. Psal.119.1,2. and 1.1,2. Psal.32.1,2.

Matth.5.20.

Matth.5.17.

Vers.19. Pharisees counted the least, *shall bee counted least in the kingdome of Heaven:* so hee maketh passage to the exposition of the Law in the verses following, where hee cleares it from the corrupt glosses of the Scribes and Pharisees.

Vers.20. And it is to be noted, that he saith not, *Except your righteousnesse exceed the righteousnesse of the Law and Prophets:* but, *Except it exceed the righteousnes of the Scribes & Pharisees*, to wit, that righteousnesse which they taught and practiced, who made none account of some commandements which they called the least, urged onely an externall observation of the Law according to the letter, without any respect of inward pietie, and maimed and mangled the word as pleased themselves. The sentence therefore must be understood of inherent righteousnesse, whence the necessitie of good works is strongly concluded. The faith that justifieth is lively and operative, ever conjoyned with an affection of pietie and obsequious disposition, as powerfull to bring forth deeds of mercie; as to make firme and faithfull application of Christs righteousnesse, or conceive sure trust of Gods mercie offered in him. Now what is required in faith that it may justifie, of necessitie it must goe before assurance of pardon and forgiveneſſe. True it is then, that without inherent holinesse no man can bee assured of his acquittance from sinne: but if wee enquire into the true cause of absolution, it is the sole grace and mercie of God in Jesus Christ, embraced by a true and lively faith.

Doth this any thing prejudice Christian assurance, that without true and sincere obedience, at least without a promptitude, aptnesse, inclination, and resolution to doe good works, and walke in obedience, there can bee no assurance? No: For the Beleever relyeth not upon his works, though hee exercise himselfe therein with all diligence: and though hee know well that hee comes infinitely short of what God commandeth, and bewaile his daily failings, and sees hee hath need to renew his purpose and resolution to better his obedience, and condemnes the imper-

imperfections that hee eſpieth more and more in himſelfe: yet it is not impoſſible to bee aſſured of the truth and uprightneſſe of his heart, and ſincere, though imperfect, deſire and endevour to walke with God: which, as the fruit of the Spirit, and effect of faith, doth evidence his reconciliation with God. For he that feareth God and walketh in his wayes, in the perfect and undefiled way, is juſtified from ſinne. And hee that knowes that he walketh before God in truth and with a perfect heart, may certainly conclude from this fruit of the Spirit, that his ſinnes are pardoned. 1 John 1. 3,4.

§. 11. I might adde, that the faithfull are *ſealed by the Spirit*, and by the ſame *Spirit are enabled to cry Abba Father*; whereby they are aſſured of the pardon of their ſinnes: but I will ſhut up this matter, briefly ſhewing what infirmities may ſtand with aſſurance of faith, and what ſins cannot; that Chriſtians may bee directed the better to make triall of their eſtate. *If we ſay we have fellowſhip with him; and walke in darkneſſe, we lie, and doe not the truth: and if wee ſay that we* (ſuch as *John* then was, regenerate and in the ſtate of grace) *have no ſin, we deceive our ſelves, and the truth is not in us.* Even ſuch then as walke in the light, and have fellowſhip with God, are ſinners, and not juſt or perfect in themſelves. *Who can ſay his heart is cleane? there is no man juſt, who ſinneth not:* and yet the Apoſtle is bold to affirme, *That he that is borne of God ſinneth not.* The juſt then tranſgreſſe the Law, and ſo are ſinners: but they make not a trade of ſinne, or profeſſion of iniquity, and ſo are not law-breakers or *tranſgreſſours*. And this the Apoſtle plainely teacheth, ſaying, *Every one that hath this hope* (of being the Son of God) *doth purge himſelfe as hee is pure*, not according to the meaſure of his purity or perfection, but according to the truth, in habit becomes like unto him: as on the contrary *he that commits ſin*, that is, is a crafts-maſter of iniquity, and laboureth therein, *he reſembles his father the Devill*, whoſe chiefe delight is in doing miſchiefe. Which is further confirmed by that of our Saviour

§. 11. *What infirmities may ſtand with aſſurance.*

1 John 1. 7.

Verſe 8.

Pro. 20. 9. Eccleſ. 7. 20. 1 John 3. 9.

James 2. 10.

1 John 3. 3.

1 John 3. 8.

viour Christ to the Jewes, *Verily, whosoever committeth sin is the servant of sin: and the servant abideth not in the house for ever; but the Son abideth for ever: If the Son therefore shall make you free, yee shall be free indeed. Hee that committeth sinne* with delight, wilfull indulgence to transgessions, and unrelenting opposition to the cleare truth *he is the servant of sin*; but they that are made free by the Sonne, are free from the raigne of sinne, not from every act of sinne. *He that is borne of God keepes himselfe, that the wicked one cannot come within him* to endanger him, the gates of hell can have no prevailing power over him; he sinneth not as the world doth, which lieth in iniquity: but altogether free from sinne he is not, nor ever shall bee so long as he carrieth about with him this body of death. To sin habitually, wilfully, indulgently, with full consent and greedinesse, is not compatible with the hope and profession of a Christian: *This spot is not the spot of Gods children*: but they have their blemishes, they sinne of infirmity, though not of wilfulnesse. Sinne in its owne nature is opposite to grace: but all sins are not altogether incompatible with grace, that is, they hinder not the gracefull operation of faith, hope, and love.

Joh. 8. 34.

1 John 5. 18.

Deut. 32. 5.

The remainders of originall corruption, under which the regenerate must labour so long as they live: sinnes of simple ignorance, and of unavoidable infirmity, which through weakenesse the faithfull runne into every day: these doe not stop the lively worke of faith in receiving the promises of mercy, but even at the very instant, when these have abode in the soule, faith can and doth make faithfull plea for mercy, or otherwise none could pleade for mercy before the throne of grace: *For in many things we sinne all.*

Jam. 3. 2.

Sinnes of forgetfulnesse, inconsideration, and passion, whereunto there is not advised consent; these are as moates in the eye, which doe somewhat trouble the cleare sight of faith; but notwithstanding them, the heart principally adhereth unto God: and though now and then

then through infirmitie a Chriſtian bee overtaken with them, yet may hee upon good grounds bee aſſured of Gods love. Anger, pettiſhneſſe, impatience, inordinate feare are ſinnes, which the godly ought and doe watch againſt, and for which they ought and muſt judge themſelves: but if through infirmitie they bee over-taken to ſpeake an haſtie or unadviſed word, they muſt not therefore caſt off their confidence: notwithſtanding ſuch ſlips, they may cry in faith, and bee heard in their ſupplications. *If any man ſinne,* (to wit of infirmitie, as they doe who walke in the light, and addict themſelves to the ſerious ſtudy of holineſſe) *we have an Advocate with the Father, Jeſus Chriſt the righteous, and hee is the propitiation for our ſinnes.* What anſwer the Lord gave to *Paul* touching his temptations, *My grace is ſufficient for thee:* that may bee ſaid of the infirmities of the Saints; ſuch ſinnes as be meere and abſolute infirmities, God of his grace, revealed in the covenant of grace, is pleaſed to grant unto them a pardon of courſe. Such ſinnes as in regard of their matter, are not repugnant to the maine offices preſcribed by the Commandements of God, being of frailtie committed, through unadviſedneſſe or ſudden paſſion; theſe doe not denominate a man a Law-breaker; nor ſo weaken the power of faith, as that it ſhould not bee able to receive the promiſe of forgiveneſſe; nor ſuſpend the actuall claime of eternall life. Theſe frailties may be in the godly without any notable defect of faith; they debarre not the ſoule from cleaving unto God. *Abraham* ſaid of *Sarah, Shee is my ſiſter:* this was an infirmitie, but did not extinguiſh faith. *Sarah* laughed at the promiſe, and then denied it through feare: *Jacob* beguiled his Father, ſaying, *I am thy ſonne Eſau:* and many ſuch like infirmities of the Saints are recorded, which argue their faith to be weake, not to be depoſed from its ſoveraignetie. The reaſon hereof is not to bee taken from the matter or outward act, wherein they offended; but from their heart and affection, which was more enclined to good than to evill,

1 Joh. 2. 1, 2.

2 Cor. 12. 7, 8.

Gen. 11. 13. Gen. 18. 10, 11.

Gen. 25. 19. Exod. 10, 14. Job 40. 5. Matth. 16 22. 2 Chron. 35. 22. 2 Chron. 30. 18, 19.

and did sticke fast unto God, even when through weakneſſe they tranſgreſſed. *By faith* Rahab *received the ſpies with peace*, when through infirmitie ſhee offended in the meanes of their ſafetie. The Prophet *David* was regenerate without queſtion, and had ſure hope that his prayers for mercie ſhould bee heard, when hee uttered this complaint of himſelfe, *Who can underſtand his errors? Cleanſe thou me from ſecret faults. Keepe backe thy ſervant alſo from preſumptuous ſinnes, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.* So that a faithfull man ſtepping aſide, through infirmitie, in the forenamed offences (I ſay through infirmitie, and not of habit, cuſtome, groſſe careleſneſſe, or delight) doth retaine his integritie; and faith though ſomewhat ſhaken, doth keepe its ſtanding, and continue lively to beg and embrace pardon.

Heb.11.31.

Pſal.19.12,13.

But hee that ſinneth of meere frailtie, doth humble himſelfe for his daily offences, and labour to repreſſe and mortifie his inbred luſts, ſeeketh forgiveneſſe by unfained confeſſion and heartie prayer, reneweth his purpoſe and reſolution to bee more circumſpect, and ſetteth up his watch to ſhunne and avoyd the like ſins for the time to come: And if hee be overtaken at unawares, hee is warned by that ſlip to looke more heedfully to his wayes, begging pardon, and ſeeking help from above, that hee may be able to ſtand faſt: ſo that the ſlip, which did ſeeme ſomewhat to looſe him, is an occaſion of his ſticking faſter and cloſer unto God.

§. 12. *What ſins hinder aſſurance.* Pſal.51.10.14. 1 Reg.11.4.

§. 12. But if a godly man fall into a foule and enormous crime waſting conſcience, for the time hee loſeth ſome degree of newneſſe of Spirit, cleanneſſe of heart, comfort of the Holy Ghoſt, integritie in a ſort, and peace of conſcience. Hee plungeth himſelfe into the ſenſe of Gods wrath and diſpleaſure, and by his grievous tranſgreſſion the power of faith is ſo weakened, that hee can neither beleeve the pardon of any one ſin formerly pardoned, nor lay actuall claime to any priviledge of grace formerly enjoyed.

The

The favour of God towards his children is unchangeable, the sentence of pardon granted shall never bee reversed; even after some grievous fall, the seeds of grace abide in them, and they remaine in the state of Justification: but whilest they continue in such an estate of sinne, they can make no actuall claime to the promises of eternall life. The seeds of grace abiding in them, they still retaine their right and title to eternall life to be given of free and undeserved grace: but they are suspended from actuall claime, untill they rise againe by true repentance; and then they recover not a new right or title, but a new claime by vertue of the old title. For it is the perpetuall ordinance of God, that if his children strike out of the way by sinne, they must rise againe, and renue their faith and repentance, before they can have any sound or true hope of salvation. There can bee no Christian assurance, which doth not fully consent and accord with these and such like passages of holy Scripture: *If I regard iniquity in my heart, the Lord will not heare me: The soule that sinneth shall die. Know yee not, that the unrighteous shall not inherit the kingdome of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankinde, Nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdome of God.* If therefore a godly man, as *David*, turne aside into sinne of this kinde, hee can have no assurance of mercy, till this iniquity bee broken off by unfained repentance. For faith cannot receive what the word of grace doth not promise: But pardon of sinne is promised to them onely that confesse and forsake their iniquity; that forsake all sinne in habit, delight, and indulgence; grosse sinne utterly and upon good advice.

Psal. 37. 24. John 10. 28, 29, 30. John 8. 35. 1 John 3. 9.

Psal. 66. 18. Ezek. 18. 4.

1 Cor. 6. 9. Ephes. 5. 5.

Col 3. 5, 6. Rev. 21. 8.

§. 13. The raigne and absolute dominion [a] of sinne doth utterly exclude grace, and he that is so guilty, hath nothing in him that can cry or call for pardon or forgiveneſse. In whom sinne hath this dominion, he as yet is under [b] the curse of the law, and the wrath of God abideth on him:

§ 13. *The absolute raigne of sin will not stand with the state of grace.*

a Rom. 6. 12, 13, 14.

b John 3. 36. Deut. 9. 24. Matth. 7. 23. Num. 15. 30.

for the presence of grace infused is a necessary qualification to the pardon of sinne, and where sinne doth beare such sway as to shut forth whatsoever in us should intreat mercy, it doth shut him up under wrath. Were it possible for a man regenerate (which shall never befall them that are called according to the purpose of God) after grace received to sinne wilfully, with full consent, delight, and contentment, to the utter extinguishing of the Spirit of grace, or finally to abuse any extraordinary measure of inherent grace, by indulgence to knowne sinnes secret or open; hee should fall from the state of Justification, and bee called to a strict account, as well for all his former sinnes, as this abuse of his talent.

§. 14. *True assurance breeds encrease of resolution and care to please God.* 1 John 3. 22.

§. 14. Assurance of salvation, if true, is ever joyned with a religious and conscionable desire to walke before God in all well-pleasing, and to doe the things that are acceptable in his sight: and assured standing in grace depends upon a like certainty of not continuing indulgence to knowne offences, or grosse negligence in repenting or bewailing secret sins. Where this priviledge is possessed, the heart is most tender and sensible of sinne, most watchfull to shunne and avoide whatsoever is displeasing unto his Highnesse, grieved with holy indignation for former loosenesse and untowardlinesse: there flourisheth unfained love to God for his mercy, and to the brethren for the Lords sake; sound humility and free submission to the Lords will and commands in every thing; sincere and continuall thinkfulnesse to God for all his gifts, both in prosperity and trouble, health and sickenesse; holy covetousnesse after spirituall things, joyned with sound delight in the Word of God, and base account of all things in comparison of Christ: holy and reverent admiration to see his state thus changed, from so low a depth of misery, to so great an height of glory: sweet contentment, joy unspeakeable; with continuall care and constant resolution to better his obedience; and mercifull zealous desire, both by edifying speech and godly example, to draw on and build

Luke 7. 47. 1 John 4. 19. Cant. 5. 8. & 8. 7. 1 Pet. 1. 8. Psal. 103. 1, 2, 3. 1 Cor. 14. 1. Col. 3. 1, 2. Phil. 3. 9.

Psal. 4. 6. 7. & 63. 3. 1 Pet. 1. 8. Acts 8. 39. Rom. 5. 4. Jer. 9. 23.

build up others in faith and godlinesse. How can it bee conceived, that a man should be assured of the pardon and forgivenesse of many and great offences committed by him, but it will worke a greater loathing and detestation of sin, unfained abasement for former weaknesse, continuall watchfulnesse to keepe himselfe pure, and ardent love with inward joy that cannot be expressed? How can a man bee perswaded, that greater happinesse is given him of God than all the world is worth, that more sinnes are pardoned him than he hath haires on his head, the least whereof is sufficient to plunge him into the nethermost Hell; but he must needs love the Lord who hath graciously looked upon him in his distresse, rejoyce with joy unspeakeable and glorious, and keepe continuall watch against the baites and allurements of sinne, that hee lose not his comfort, nor dishonour God, who hath done so great things for him? The Malefactor is glad of his Princes pardon, specially of his Highnesse favour, whereby hee is advanced into great honour and dignity. When the Jewes heard of the proclamation of King Cyrus (by which they were set free from their long and tedious captivity) they were rapt with joy and wondring, that they were like to men that thinke they rather dreame, then indeed possesse the thing that their soules longed after: how much more will certaine assurance, that wee are set free from the perpetuall bondage of sinne, and restored to the everlasting freedome of righteousnesse and life, make us wonder at the infinite wisedome, and unspeakeable goodnesse of our heavenly Father? The Saints considering the goodnesse of God towards Man in his creation, breake forth into holy admiration; *Lord, what is man that thou art so mindfull of him!* The Prophet calling to minde long after, what God had done for his soule in delivering him from the terrour of death, and power of the grave, cannot passe it over without fervent thankes and praise, *What shall I render to the Lord for all his benefits toward me?* And when *Peter* came to himselfe, and saw indeed that he was delivered from the tyrannie

Psal. 126. 1, 2.

Psal. 8. 4. 5.
Job 7. 17.
Psal. 144. 3.

Psal. 116. 12.

nie of *Herod*, from the deepe dungeon and bitter death prepared for him, he entred into a religious and thankfull admiration of the great power and mercie of the Lord, saying; *Now I know for a truth, that the Lord hath sent his Angell, and hath delivered me from the hand of Herod.* Acts 12.11. How much more ought and will that man, who is assured of Gods favour and love towards him, for ever admire the mighty power, unspeakeable goodnesse, and rich mercy of God, who hath delivered him from the pit of Hell, from the power of Satan, from the curse of the law, and from the waiting for of all the wicked Devils and damned Spirits, and hath translated him into the Kingdome of his deare Sonne? And if hee daily consider his unworthinesse, and renued sinnes, he shall see more cause to wonder every day, than at the first, if comparison may be made in such a case, and to renue his repentance, care, watch, and resolution to better his obedience. For is it not to bee wondred at, that God pardoneth the sins of his children daily, and continueth his mercy towards them, and the sense of his love, even unto the end? Who can thinke upon his slips and infirmities, which breake from him every day, for which the wrath of God is justly provoked against him; and withall remember how God is pleased to spare him, to grant him accesse into his presence, and to afford unto him the sense of his love; but hee must needs be astonished at the enjoyment of so great and incomprehensible, so large and long enduring kindnesse? His heart must be enflamed with love, and enlarged in praises still more and more, his affections raised to strive against sinne, and set upon the workes of holinesse and righteousnesse whereunto they are designed, every day more and more. Assurance of salvation then doth not beget security, but quickneth to more sincere, settled, and constant obedience; nor is it possible, that a Christian should hold his assurance longer than he doth follow, cherish, and feed this heavenly affection in himselfe.

CHAP.

CHAP. IX.

Faith is grounded upon the Word of God, not upon the authoritie of the Church, and resteth upon God in Christ, not upon the Saints militant or triumphant.

§. 1. THe Schoolemen divide the object of faith into the materiall object, and into the formall. The materiall are the articles or things beleeved. The formall is the foundation and last maine principle whereupon faith relyeth, or that whereinto the assent, which faith yeeldeth unto the matter beleeved, is resolved. In which sense, the object of faith is all one with the foundation or ground worke of it. But howsoever wee understand it, whether for the maine reason and last resolution of assent, or for that whereupon our confidence leaneth, relyeth, resteth; the authoritie of the Church cannot be the ground, nor the Saints triumphant the object of faith divine. Wee beleeve that God hath his Church: but wee neither beleeve in the Saints militant nor triumphant. The ground or foundation of faith must bee some thing, which is purely and simply divine, admixt with no errour, yea, subject to no errour; the indubitate word and revelation of Christ, the divine and prime veritie revealed by inspiration. But the Word of God alone is purely and simply divine, admixt with no errour; the Church is subject to errour, neither hath it any truth immediately, or by divine inspiration, but by second meanes; the authoritie of the Church is a thing create, distinct from the first veritie. The immortall seed, whereby we are regenerate and made faithfull, is the onely formall principle, or ground of faith. The Word of God alone is that immortall seed. Therefore the Word of God alone, is the onely formall principle of faith.

§. 1.

The authoritie of the Church cannot be the ground of faith.
1 Thess. 2. 13.
2 Tim. 3. 16.

Rom. 11. 20.

1 Pet. 1. 23.

And even as in husbandrie, although divers instruments and meanes bee requisite and necessarie; to wit, plowing, sowing,

sowing, &c. yet the seed is the beginning and sole immediate cause of the graine springing up: even so in the spirituall plantation of faith, in which our soules are living fields, the immortall seed, which the Apostles first preached, and afterwards committed to writing, produceth faith, as the sole principle, immediate motive, and formall object of faith; and the ministerie, authoritie, and calling of the Church produce the same, as the adjuvant and instrumentall cause, or as the meanes of applying the Word and seales thereof, but not as the first principle. Whatsoever credit the Church hath, it receiveth the same from the Scriptures, as is acknowledged by some of our principall Adversaries, and confirmed by the Apostle, who saith; *Wee are built upon the foundation of the Prophets and Apostles.* Ephes. 2. 20.

The present faith of Christians is of the same kind with the faith of the Prophets and Apostles. But the faith of these holy men was founded upon immediate divine revelation, and not upon the authoritie of the Church.

§. 2. *The Papists, make the Popes authoritie the onely ground of faith.*

§. 2. Herein the Romanists faith differs from the faith of ancient Christians: for the Saints who lived of old, grounded their faith upon the pure and faithfull Word of God, as upon a sure foundation; but the authoritie of the Pope, whom they call the Church virtuall, is the first ground and last resolution of the Romanists faith. Indefinitely or indeterminately, they teach, whatsoever God hath spoken is most true, in that sense wherein hee meant it: But if wee descend to any determinate speeches, written or unwritten, either acknowledged or supposed for Gods Word, the present Romish Church doth take upon her absolutely to judge of all, and everie part of them. If wee speake of that Canon of Scripture which we have, the sense or interpretation of any text, any article of faith concluded out of it, the onely cause they doe or can beleeve them infallibly, is the Popes infallibilitie that commends them.

The Churches or Popes proposall is not onely a condition

tion requisite, but the remonstrative root, the immediate cause and reason of their beleeving divine revelations. And if it bee a reason why they beleeve them, and sway the minde to embrace the truth, then it is the proper efficient cause of beleefe. According to their doctrine, the Orthodoxall answer to this Interrogation, Why doe you beleeve the doctrine of the Trinity to be a divine Revelation? is, because the Church proposeth it to mee for such. But hee that admits this answer for sound and Catholike, and yet denies the Churches propoſall to be the true and proper cause of his beleefe in the former point, hath smothered the light of nature, by admitting too artificiall a subtiltie into his braines. Whatsoever it bee, cause, condition, circumstance, or effect, that truly satisfieth this demand, Why doe you beleeve this or that? it is a true and proper cause of our beleefe, though not of the thing beleeved.

Wee must here observe that there is a twofold resolution; One of the things or matters beleeved or known, into their first parts or elements; Another of our beleefe or perswasions concerning them, into their first causes or motives. In the one, the most generall or remotest cause; In the other, the most immediate or next cause alwayes terminates the resolution. The one imitates, the other inverts the order of composition. In the first acceptation the first verity or divine infallibility is that into which our faith is lastly resolved. For this is the first step in the progresse of true beleefe, the lowest foundation whereon any Religion can be built. But in the second acceptation (as we alwaies take those termes, when wee resolve our owne perswasions) that is, for a resolution of all doubts or demands concerning the subject whereof wee treat; a Romane Catholiques faith, must, according to his Principles, finally be resolved into the Churches or Popes infallibility. For this is the immediate ground, or first cause of any particular determinate point of Christian Faith: and the immediate is alwayes that, into which our perswasions concerning

cerning the effect, is finally resolved, seeing it can satisfie all demands, doubts, or questions concerning it.

It will not helpe them to colour over the matter, and say, God revealing divine truth is the formall object of faith: For seeing God worketh mediately, and revealeth no truth unto us but by externall meanes: and divine authoritie in it selfe is hidden and unknowne: therefore the thing whereinto our faith is resolved, must be something externally knowne, which wee may reade or heare. And our Adversaries must leade us to secret revelation, which in words they pretend so much to defie, or yeeld us an externall foundation and formall object of faith: And rejecting the Scriptures, whatsoever they glose in words, they neither can, nor doe name us any other indeed, but the *Roman* Pope and Church.

Nor will it boot them ought to say, that Gods Word in the Churches mouth is the rule of faith, whereinto it is finally resolved, seeing the Church defines nothing but by Gods Word written or unwritten. For this is more than the party which beleeves it can know; nor hath hee any other motive to beleeve it, besides the Churches definition or assertion. Suppose then wee should conceive so well of a temporall Judge, as to persume hee did never speake but according to the true meaning either of statute or customarie law: yet if wee could not know either the one or the other, or their right interpretation, but onely by his determinations; the law were little beholden to him (unlesse for a floute) that should say, he were resolved joyntly by the Judge and it. For seeing the Law is to him altogether uncertaine, but by the Judges avouchment or interpretation, his last resolution of any act of justice, must bee onely into the Judges skill and fidelity.

It is true indeed, that the Churches authority is not comprehended in the object of beleefe, whilest it onely proposeth other Articles to bee beleeved. No more is the Sunne comprehended under the object of our actuall sight, whilest we behold colours, or other visible things by the vertue

vertue of it: But yet, as it could not make colours or other things become more visible unto us, unlesse it selfe were the first visible (that is, unlesse it might bee seene more clearely than those things which wee see by it, so wee would direct our sight unto it;) so would it bee impossible, the Churches infallible proposall should be the reason of a Romane Catholikes beleefe of Scriptures, or their orthodoxall sense, unlesse it were the first and principall credible, or primarie object of his beleefe, or that which must bee most clearely, most certainly, and most stedfastly beleeved, so as all other articles besides must be beleeved by the beleefe of it. Nor is this proposall of the Church necessarie to the first plantation of faith onely, but to the growth and continuance of it; as well after faith is produced, whilest it continues, as whiles it is in planting.

§. 3. But to leave this mysterie of Romish iniquitie, and to returne to the matter. The authoritie of the Church is not the ground of Christian faith, but the holy Scriptures; and faith resteth not upon the Saints, but upon Jesus Christ. God and Christ is the object of confidence according to the Scripture. [a] God as the author and parent of all good things, *of whom are all things and wee in him:* [b] Christ as the onely Mediatour of God and men, *by whom are all things, and we by him*: or by whom God bestoweth upon us all saving blessings, and by whom wee come unto God. [c] They are accursed, who make the arme of flesh their stay, and trust in man, in whom there is no help or power. The present faith of Beleevers hath the same object with the faith of *Adam* after his fall, *Abel*, *Abraham*, *Noah*, *David*, the Virgin *Marie*, all the Patriarchs, Prophets, and Apostles. For faith is [d] one in object and kind, though different in number and degree. But the confidence of *Adam*, *Abel*, *Noah*, *Abraham*, &c. was exercised about, or directed unto God in Christ; not set upon any Saint. *Abraham* and the rest, who lived before and under the Law, beleeved in the Messias to come: The Apostles and all the faithfull since, beleeve in Christ already come:

§ 3. *God and Christ (not the Church and Saints) is the onely object of all true confidence and trust.*

a Esay 25.3 4. Psal. 130.5,6,7. and 22.5. Prov. 3.5.

b Joh. 14.1. 1 Pet. 1.21. Rom. 3.22. Psal. 2.12.

c Jerem 17.5.

d Ephes. 4.4. Heb. 13 8.

come: But in nature the object of their faith is one and the same.

Bellar. de Christ. lib.1. cap.5.

Our Adversaries confesse thus much; *Bellarmine* proves Christ to be God, because it is written of him, *Blessed are they that put their trust in him:* And the Scripture, saith he, teacheth everie where, that we must put our trust in the true God alone. The Romane Catechisme teacheth, that we beleeve the holy Church, not in the Church: by which divers forme of speaking, say they, God the Creatour is distinguished from things created. But the *Rhemists* in defence of their Saint-invocation, are driven to say, that wee are to trust in the Saints departed, and that the Scripture useth also this speech, to beleeve in men, as, *They beleeved in the Lord, and in his servant* Moses: *Beleeve in the Lord, and yee shall be established, beleeve in his Prophets, &c.* This is their first pretence, whereby they seeke to cover their idolatrie, whereas they might easily have knowne, that the Vulgar and the Seventie both translate these places, *They beleeved* Moses, and *beleeve his Prophets:* and not, *they beleeved in* Moses, *beleeve in his Prophets.* And it is certaine, the preposition here added in *Hebrew*, doth not ever answer to In, in our language. What? that it is no lesse than blasphemie to say, that the *Israelites* were commanded to put their confidence in *Moses* and the Prophets, either as the principall authors and parents of any good, or as Mediators betwixt God and them, by and through whose mediation they should obtaine all good things spirituall and temporall. For so they should have made them their arme, who were but flesh. What is alledged out of *Exodus*, *Moses* speaketh in reproach of the *Israelites*, who beleeved neither the Lord, nor *Moses*, touching the promise of their deliverie out of *Ægypt*, untill such time as they having quite passed the Red Sea, did see their enemies dead in the Sea. And though they beleeved the truth of the Lord, and the word of his servant, when they had the accomplishment of his promise; yet they did not confidently betake themselves to the Lord, as their

Catech. Rom. part.1. cap.11. q.19.

Rhem. Annot. in Rom.10.14.

Exod.14.31.
2 Chron.20.20.

Deut.28.66.
Job 24.22.
Esay 33.15.
1 Sam.27.12.
Jona.3.5.

Jer.17.5.

Psal.106.12.

their onely refuge, and rest under the shadow of his wings. For the Lord complaineth often of their infidelitie towards him; and the historie makes mention of their distrust, murmuring, and rebellion against the Lord. In the other place the people are praised, as those who rested in the word of the Prophet, before that the promise was effected: But they leaned not upon the Prophets, as authors of their help; neither had that beene praise-worthy in them, nay, it had beene detestable idolatrie. If they will have the Hebrew preposition to be of force in those places, by *Moses* and the Prophets, we are to understand the word taught by *Moses* and the Prophets from God, as the Chaldee explaineth it; they beleeved in the Word of the Lord, and in the prophecie of *Moses* his servant. The exposition of both texts may be taken out of that of the Lord to *Moses*, *Loe, I come unto thee in a thicke cloud, that the people may heare when I speake with thee, and beleeve thee for ever:* that is, that they may receive thee for a faithfull and true Prophet, and beleeve in the Word that I shal make knowne unto them by thee. And as the *Israelites* are said *to be baptized into Moses*, that is, into the doctrine or Law of *Moses*, whereof hee was a Minister: so are they said *to beleeve in* Moses *and the Prophets*, that is, in the Word which they taught from God. They were the instruments and Ministers of the Lord, and ministerially the people beleeved in them, that is, in the Word of the Lord published by them. Of *Sion* it is said, *the poore of his people shall trust in it.* The meaning is not, that the faithfull shall put their trust in *Sion*, as wee must hope in God: but that the inhabitants of *Sion* shall dwell in a quiet and secure place; as the Prophets often affirme, that *salvation is in Sion.* It may well bee translated, *The poore of his people shall betake themselves unto it*, as unto a place of protection and refuge by the blessing of God: not as unto the chiefe stay and prop of their soules.

Psal 78.22. Heb.3.18.

Bellar. de Justif. lib.1. cap.11. Sect. Illud denique.

Exod.19.9. Joh.5.45.

1 Cor.10.2.

Esay 14.32.

Joel 2.32.

Job 24.8. Psal 104.18.

They further object, that the Apostle referreth faith

Philem.5. *Bellar. de beatitud. Sanct. lib.1. cap.20.* Vers.6.

and love to the Saints, saying; *Hearing of thy love and faith, which thou hast towards the Lord Jesus, and toward all Saints.* But in this place faith is referred onely to Christ, and love to the brethren, as it appeareth in the two verses next following. In the former whereof faith is restrained unto Christ, and in the latter, the love here mentioned is carried to the brethren: which appeareth also, in that other where upon the same occasion, hee so distinguisheth faith and love, that faith is appropriated unto Christ, and love referred to the Saints. For the verie words also, the Apostle hath so fenced them, that although the truth were not otherwise cleare, our Adversaries can have no advantage for their doctrine of pinning our most holy faith upon the sleeve of everie Saint: For although hee have coupled Charitie and Faith together, which in other Epistles hee doth distinctly referre the one to Christ, the other to the faithfull; yet hee hath used prepositions, which note that faith must passe no further than to Christ, as charitie goeth no further in this place, but unto the Saints. For where the preposition [εἰς] is such as might have served both to note our faith towards Christ, and our charitie towards our brethren; hee declares that hee would not have Faith and Charitie carried to one and the same object, by the choyce of severall bands of prepositions, wherewith to tie each of these vertues with the subject whereunto they belong. But to goe no further than to the *Rhemists* Translation, Can they say, that wee have charitie in the Lord Jesus? If with the latter clause further removed, *which is towards all Saints*, they will have both Charitie and Faith conjoyned, it followeth much more, that with this clause, *In the Lord Jesus*, which is neerer unto charitie than the other, they ought both also to bee coupled. If this be absurd, much more is it, that upon this ground of coupling Faith and Charitie together, they would have them both carried and applyed unto these words, *Unto the Saints.* As for the order of words, and coupling things together, which are to be referred distinctly, the like is to bee found

Ephes.1.15. Coloss.1.4.

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in other passages of holy Scripture. Againe, Love and Faith may be put for faithfull, firme, and stedfast love; the like whereunto wee may often find. But by this wresting of the place, our Adversaries are driven, not onely to beleeve in the Catholike Church, but also in every severall member of the Catholike Church. For seeing the Apostle commendeth *Philemon* for his love towards every Saint that came unto him; it followeth, that if (as they say) he commendeth faith towards the Saints, hee commendeth it towards every man a part: and so every Christian is to beleeve in other: which our Adversaries will not affirme. Matth. 12. 22.

CHAP. X.

Of the Effects, Subject and Degrees of Justifying Faith.

§. 1. MAny and excellent are the fruits and effects of faith, for which cause it hath beene adorned with many singular titles of honour. It is called the gift of gifts, the soule of our soule, the root of an honest life, the character of the sonnes of God, the key whereby the treasures which are in Christ are opened unto us, the mother of sound joy, and nurse of a good conscience, the hand whereby we apprehend Christ, the eye whereby wee see the invisible things of God, the mouth whereby wee receive the food of salvation, the pledge of our eternall inheritance, the earnest of our peace with God, the seale of our election, the ladder whereby wee certainely and safely ascend up to Heaven, the shield of a faithfull soule, the sword whereby wee beat and wound our enemies, the token of our union in Christ, our victory, and the band whereby wee are united unto the chiefe good. The fruits of faith are divided into two Heads; Internall and Externall, which the Schoolemen call Elicite and Imperate. But to speake of them orderly §. 1. *The benefits and effects of Faith.*

orderly as they are set downe in Scripture, wee finde them to be these.

Rom. 11. 17. John 15. 1. Ephes. 5. 30.

By faith we are engraffed into Christ, and made one with him. flesh of his flesh, and bone of his bone, lively *members of that body, whereof he is the head*: and by Christ wee are united unto God. In Scripture to be in Christ, and to be in Faith, are put indifferently. By faith wee are married unto Christ, and have communion with him in his death and resurrection, he and all his benefits are truly and verily made ours; his name is put upon us, wee are justified from the guilt and punishment of sinne, wee are clothed with his righteousnesse, wee are sanctified against the power of sinne, having our nature healed and our hearts purified: wee draw vertue from him to die to sinne, and live to righteousnesse. By faith wee are admitted into the Family of *Abraham*, become the children of light, are adopted to bee the Sonnes of God, are made acceptable unto him as heires of life, unto whom hee willeth eternall blessednesse, and doe receive the promise of the Spirit. By faith wee abide in Christ, and have perpetuall communion with him. It is the loadstone that lookes ever to Christ, as that doth towards the North: and as that drawes iron unto it, so doth faith joyne our hearts to Christ perpetually. By faith we receive of Christs fulnesse, have possession of him, doe live in him, and are so refreshed by him, that we shall never wither or feele scarcity. Water in a ditch may bee dried up, so cannot the pond which is fed with continuall springs. By faith Christ dwelleth, and ruleth in our hearts, we have accesse to the throne of grace, the temporall gifts of God are sanctified unto us, all spirituall blessings are continued and augmented in us, and we are kept to the salvation to be revealed. Faith overcommeth the world; the manifold ill examples of the multitude, which like a raging streame beares downe all before it, and the alluring sweet baites of the deceitfull inchanting world, which are most strong and dangerous; even whatsoever within us or without us would draw from the law of God: it quen-

Rom. 8. 10. 2 Cor. 13 3, 5. Hos. 2 18, 20. Act. 10. 43. Rom. 3. 25, 28. Acts 13. 39. Rom. 9. 32. & 1. 17. & 5. 1. Act 15. 9. Col. 2. 12. Gal. 3. 7. 9. John 12. 36. Gal 3. 26. John 1. 12. Heb. 11. 6. John 7. 38, 39. Ephes. 1. 13, 17. Gal. 3. 14. John 15. 3. 5.

John 1. 16. & 15. 6.

Gal. 2. 20. John 4. 14.

Ephes. 3. 17. Ephes. 3. 12. Heb. 10. 22. & 4. 14. Tit. 1. 15. 1 Pet. 1. 5. 1 John 5. 4.

quencheth the fierie darts of the Devill, putteth Satan to flight, and keepeth us safe from the mightie adversarie of our soules and salvation. Faith obtaineth of God what wee aske agreeable to his will, prevaileth with him, maketh the ordinances of God sweet and comfortable, receiveth what is profered in the Word and Sacraments, and maketh that wee shall never be ashamed or confounded. Faith encreaseth knowledge, enflameth the heart with love stronger than death, hotter than coales of Juniper, which cannot be quenched with much water; stirreth up earnest sighes and groanes, enlargeth the heart in thankfulnesse and holy admiration, bloweth and quickeneth zeale, renounceth Sathan and all his workes, crucifieth the flesh with the affections and lusts; contemneth the world, scorneth the base and transitory pleasures or profits whereby it doth allure to with-draw from God, and despiseth the frownes, threats, and utmost wrongs that it can doe, in respect of the love of God and Christ Jesus, or hazzarding his part in the eternall happinesse. It armeth with patience and invincible constancy, breedeth peace of conscience and joy unspeakeable, maketh valiant in the combate, striving against sin, courageous in difficulties, confident in desperate dangers; is accompanied with holy security concerning the grace, protection, and love of God, joyned with a certaine expectation of eternall salvation, and assurance that all things shall worke together for the best. It seasoneth prosperitie, receiveth earthly blessings as pledges of Gods speciall and Fatherly love, and lifteth them up to spirituall use: it sweetens afflictions, supporteth under them, teacheth to profit by them, beareth them meekely, expecteth deliverance, and triumpheth before the victory. It seeth things invisible, assureth above likelihood, sense or reason, allayeth perplexing thoughts and feares, and breaketh off temptations. It stayeth upon the word of promise, and is confident of things, to reason incredible, in nature impossible, to sense direct contrary, because God hath said

Ephes.6.16. 1 Pet.5.8,9. Mat.8.13. 1 John 5.14. Gen.32.26. Heb.4.2. Rom.1.16. Mar.16.16. Rom.5.5. & 10.11. 1 Pet.2.6. Psal.22.3.& 22.5,6. John 6.68,69. Gal.5.6. Luke 7.47. 1 Pet.1.8. Rom.8.26. Gal.4.6. Rom.8.15. Gal.6.14. Epes.5.11. Heb.11.8.23.

Rom 5.1. 1 Pet 1.7. 2 Cor 1 9. Phil.1.25. Rom.14.7. 1 Pet.1.8. John 8.56. 2 Tim.1.12. Heb.11.34,35. 2 Chron.14.11. & 20.12. 1 John 3.21. Luke 7.50. Ephes.2.8. Rom.8.28. Gal.5.5. Heb 6.12. Heb.11.1. John 8.56. Heb.11.11,17,19.

Psal.27.1,2,13. Esay 28.16.

Dan. 6.23. Jer. 39. 18. Rom 11.20. Rom.10.10. 2 Cor.4.13. 1 Tim. 3.13. Rom.1.12. Psal.16.3. Luk.22.32,33. Jam. 5.15. Heb.10.38,39. & 11.4,6,7,8. 33,34. Colos.2.7. 2 Thess.2.13. Rom.11.20 & 5.1,2. Psal.1.3. Isay 40.30,31. Phil. 4. 11. 1 Pet. 1.5. Ephes.2 8. Rom.4.13,14.

said them. It preserveth from ill meanes; laboureth conscionably in the duties of our callings, yet without covetousnesse or distracting care; swalloweth the painfulnesse of honest labour, and obtaineth many temporall blessings and deliverances, yea and spirituall priviledges for our selves, for our posterity, and for others. Faith preserveth from falling, raiseth us againe being fallen, maketh courageous and hardy in the profession of the Gospel, even to the losse of goods, liberty, and death it selfe: it sweetneth the communion of Saints, linketh the heart in love to them that feare God, laboureth the conversion of them that goe astray, and the building forward of them that bee called, and the comfort of them that be distressed in soule or body; maketh profitable to those that bee without, worketh righteousnesse, obtaineth a good report, & wholly resigneth it selfe to the will of God. And to conclude, by faith wee are certified of our election, are made wise unto salvation, doe stand in grace, are assured of prosperous successe in what wee goe about, doe learne how to want and how to abound, and possesse all things when for the present wee have nothing in hand: are enriched with many spirituall graces, are kept to our heavenly inheritance, and shall bee glorified in the life to come. These bee the sound, comfortable, enduring fruits of faith, in which respect who can but say, that faith is an excellent grace, a rich jewell, a pearle of price, the Christian mans treasure? Faith is a principall thing, the merchandise thereof is better than silver, and the fruits thereof than fine gold. Without faith there is no plenty to man on earth: with faith there can bee no want of any thing that is good. For how can hee lacke any good thing, who hath God for his Father, Christ his Saviour, the holy Ghost his sealer and comforter, the Angels to guard him, Heaven his inheritance: who hath Gods faithfull promise, confirmed by oath and seale, to secure him of all things needfull, grace, comfort and earthly blessings, and is kept by the power of God unto salvation?

But

But here it must bee observed, that faith doth not effect and performe these things, by any excellencie, force, or efficacie of its owne above other graces, but in respect of the office whereunto it is assigned in the Covenant of grace. It is a cause onely Instrumentall, and that is attributed unto it, which the principall cause worketh. Faith justifies not as an act or quality, but as it receiveth Christ: faith purifieth not the heart of it selfe, but as it is the instrument whereby the Spirit worketh. Whatsoever wee are made by faith, wee are made it in Christ; and whatsoever faith makes to be ours, it is also in Christ. Therefore faith maketh not God to be our God, but in Christ: nor us the children of God, but in Christ. And whatsoever grace is wrought in the heart of any man, it is the gift of God, the worke of the holy Ghost: but faith is the Instrument whereby the Spirit doth more and more renew and purifie our hearts.

§. 2. Of all creatures onely man is capable of saving or justifying faith: not the blessed Angels, who never sinned; nor the evill Angels, who are shut up in prison, and reserved in chaines of darkenesse against the day of judgement.

§ 2. *Of all creatures Man onely is capable of Justifying faith.* 2 Pet. 2. 4

The Saints in glory doe injoy immediate fellowship and communion with God by sight, and know most perfectly and most clearely: But the light of justifying faith, which doth include and suppose imperfection, pertaineth to this life, in which we are in the way moving to perfection, not yet attained unto perfect vision. So that faith is proper unto man in this life, in his journey towards his perfect home and eternall habitation: but all men are not enriched with this precious gift of mercy, and rare jewell of grace.

All men have not faith. Many are not so much as outwardly called, the sound of the Gospel hath not reached unto them: many that heare, understand not, be not affected with the truth: and in some that bee affected, the word takes not kind rooting, is not well planted. Those

2 Thess. 3. 2. Isay 53. 1. Matth. 11. 25. & 13. 11. Rom 9. 28.

Tit.1.1. Acts 13.48. Rom.11.5. John 10.11,15,26. John 6.37,39. & 10.29. & 17.2,6.

to whom faith is given are described to be the *elect of God*, the *sheepe of Christ*, and to be *given of the Father unto Christ*.

Mat.1.21. & 18.11.

The subject of justifying faith is man a sinner, called according to the purpose of God, acknowledging his offences, and hungring and thirsting after mercy. For none but a sinner can acknowledge Christ for his Saviour, for *he is the Saviour of sinners*. Faith in Christ for remission of sinnes is necessary for them onely who have offended: but every sinner cannot beleeve, every one is not fit to receive the promise of mercy. The enemies of the Gospell of Christ, worldlings, hypocrites, and all in whom sin reigneth, can have no true faith in Christ: he onely is fit to embrace mercy, who knoweth that he is lost in himselfe, and unsatiably desires to be eased of the heavie burden of his sins. Faith is not a worke naturall, but super-naturall; not of nature, but of grace; not of the power of our free-will, but of the efficacie of Gods Spirit, whereby we answer to the effectuall call of God, and come unto him, that we might be partakers of life eternall. The infusion of faith is necessarily precedent to the act of faith, and grace to beleeve is given before we lay hold upon Christ. And if saving-effectuall calling be precedent to faith, the subject of living faith is man savingly called according to the purpose of Gods will. We can teach no faith to salvation, but according to the rule of Christ, *Repent, and beleeve the Gospell*; no remission of sins, but according to the like rule. But faith seeketh and receiveth pardon as it is profered in the word of grace. Repentance is necessarie to the pardon of sin, as a condition without which it cannot be obtained, not as a cause why it is given. If mercy should be vouchsafed to all indifferently, the grace of God should be a boulster to mans sinne, there should be no difference betwixt the just and unjust, the penitent and obstinate. Faith commeth to Christ as an humble penitent petitioner, suing to the throne of grace for what is promised in the Gospel, and it receiveth according to the promise of mercy.

Mat.11.28. Marke 1.15.

1 John 5.1. John 1.12,13. John 6.44.

Mat.1 15. Luke 24.47. Acts 2.37,38.

Luke 13 3. 1 John 1.9. Acts 11.18.

§.3. The

§. 3. The seat of faith is the heart, but the heart contrite, humbled, bewailing sinne, denying it selfe, and affected with desire of remission of sinnes. As the stomacke is the place in which meat is received, but it is necessary it be desirous of meat: so the heart is the place where remission of sinnes is received and felt, but it must be an heart desirous of, and thirsting after pardon. *With the heart man beleeveth.* If the mind and will be two distinct faculties of the soule, then justifying faith is resident in both, but principally in the will; because it assenteth to divine revelation as true, and embraceth the promises as much better than any contrarie good, the world, the Divell, or flesh can present to prevent our choice of what it prescribeth for our saving health. For the word of promise, not onely containing truth, but offering good unto us, cannot fully be received with the understanding, but the will also must move towards it. And so faith is not onely a knowledge or assent in the mind, but a godly affection in the will, which doth goe to, embrace, rest upon Christ, or the grace offered in Christ. Therefore the nature of faith is described by words, which signifie to stay and roll our selves upon God, and to leane on him as one would leane upon a staffe: and by faith we come unto Christ and receive him.

§. 3. *Faith resideth both in Mind and Will.*

Rom. 10. 10. Acts 8. 37. 2 Pet. 1. 19. Acts 16. 14. *Zach. Beverius cap. 6. 2. Symb. Bonaventura in 3 dist 23. q. 2. art. 1. Suarez d. 1. 8. c. 15. n 2. Soto de natura & grat. l. 2. c. 6.*

It is objected, that one and the same vertue or grace cannot be in distinct powers and faculties of the soule, nor faith in distinct subjects. Whereunto severall answers are made: First, that one and the same thing in divers respects may be referred to divers subjects, as these subjects are not altogether separated, but conjoyned amongst themselves. So friendship is one morall vertue, and yet in the minde and will both. Love and hatred is nothing but the affection of good or evill will unto a thing knowne in the understanding. Our Adversaries themselves place hope in the understanding and the will, attributing a double certaintie unto it, one in respect of the understanding, another in respect of the will. And so faith being one, doth properly

Bellar. de Justif. lib. 1. cap. 6. Hac Philosophia.

Bellar. de Justif. lib. 3. cap. 11.

properly possesse one subject, to wit, the soule: but considered according to the two faculties thereof, it possesseth the minde, as it understandeth and assenteth; the will, as it receiveth and embraceth the word of promise. Secondly it is answered, that saving faith doth presuppose knowledge and assent as the root and foundation: but formally it is an affection towards the promise of grace, and seated in the heart. As the reasonable soule doth give life, sense, and motion as inferiour operations: so justifying faith doth know and assent, but as justifying it doth trust and rely upon the mercy of God in Jesus Christ. Thirdly, justifying faith, or faith as it justifyeth, is not one vertue, nor any vertue, but justifieth onely as it makes us partakers of the righteousnesse of Christ; which it doth not by any dignity or excellencie of its owne, but in respect of the place and office which our mercifull God hath freely and liberally granted unto it. Now nothing hindreth, why God should not give the name of faith both to assent in the understanding, and to affiance in the will, and require both to justification. And that it is not a vertue as it justifieth, is manifest hereby, that wee are justified by the act of faith, not by the habit of faith, as Divines Popish and Protestant confesse.

But if minde and will be indeed but two names or titles of one and the same intellectuall nature, as truth and goodnesse in matters morall differ onely in degrees of apprehension, then there is no roome for this objection. Not to dispute this point any further; this is manifest, that in Scripture the heart is taken for the whole soule, with all its powers and operations; as of understanding, willing and choosing, remembring or retaining in minde, and affecting; that the Scripture doth simply attribute to the heart knowledge, confidence, and affection; and that the Scripture hath no peculiar words, whereby that philosophicall distinction of minde and will may be confirmed: and therefore according to the sentence of Scripture, wee may seat faith in the heart or reasonable soule, and not

1 Reg. 3,9. 2 Cor. 3,15. Acts 7. 39. & 11. 23. 1 Cor. 7. 37. Mat. 6. 21. Rom. 1. 24. Joh. 14. 1. Luk. 1. 66. & 21. 14. Mat. 12. 35. Mat. 13. 14, 15. Luk. 24. 25.

not trouble our selves about the distinction of the faculties.

If the Scripture mention this as an act of faith, To beleeve that *Christ is the Sonne of God*, which is seated in the minde; it must bee remembred, that words of knowledge doe together by connotation imply affection, much more words of beleefe: and therefore where wee finde To beleeve that Christ is the sonne of God, wee must conceive this beleefe to containe confidence in the Sonne. Words of knowledge most usually import, not idle knowledge in the minde, but true and unfained affections in the heart, which accompany that knowledge. Knowledge is the ground of confidence, and so it is put for confidence which it doth bring forth.

Pſal.21.2. Pſal.11,.11.20. Pro. 3. 5. *Chemnit. loc. com. de. Juſtif. ſect. Poſtremum memb. de def fid.* 1 Joh. 5.1. Rom.10.8. 1 Joh. 5.4,5. 20. verſe. 1 Joh 2. 4. Pſal.78.22. Pſal.137.4,5. Neh. 6.14.& 13.14,29. John 17.3. Heb.4.2,3. Eccl.12. 1.

The whole intellectuall nature is the seat of faith, and that faith which justifyeth is well-rooted, and taketh kindly in the soule; otherwise it could not season the whole lumpe, dispersе its vertue into every affection, command every passion, and bring into subjection whatsoever doth make head against the power of godlinesse. Faith that is not well planted can neither soundly receive, nor firmely hold Christ; but by the allurements of the world, the lusts of the flesh, and assaults of Satan it is easily overturned. The stonie ground received the seed, but wanting good root it withered, and brought forth no fruit to ripenesse. Whilest faith possesseth the castle of the soule, it can as easily overcome the assaults of the Flesh, the World, and the Devill; as honest subjects, which hold the heart of the Kingdome, can vanquish and bring under the scattered forces of an enemie, that makes inrodes upon the borders. But if the heart be taken up with worldly delights, or vaine lusts be suffered to build their castle therein, then shall we be made a prey to Satan. The cares of the world and pleasures of this life choake the seed of life received, that it brings forth no fruit unto perfection.

§. 4. *Faith is peculiar to them, who be called according to the purpose of God.*

§. 4. This faith well rooted is common to all, and proper to them onely, who be called according to the purpose of

Ephes.4.5. 2 Cor.4.13. Mat.9.2. 2 Pet.1.1. 1 Pet.1.7. Rom.1.17. Gal.2.20. 1 John 3.23. Hab.2 4. John 20.27. Acts 16.31. & 19.4. Mar.11.22. John 14.1. 1 Pet.1.7. Heb.11.6,7,8.9, 10,&c. Gal.3.26. Acts 8.37. James 5.14,15. Phil.1.19. Ephes.6.18. 2 Thes.3.1.

of God. All that be savingly-effectually called, and they onely, are partakers of the same faith in subject, object, kind, but not in number and degree. Every beleever hath a proper, singular, sincere, individuall faith, in kinde the same, but in number differing from the faith of others; as the faith of *Peter* was distinct from the faith of the other Disciples. *The just doth live by his owne faith.* A speciall and particular faith is required in every one that shall be saved. This particular faith is commended by the Holy Ghost in particular faithfull men and women: and when the faithfull of age and discretion were admitted to Baptisme, they professed particularly their faith in Christ.

Health of body, and such like outward blessings, may be conferred by God upon one for the faith of another. And the children of Christian parents are within the covenant for their parents faith, as the promise is made to the faithfull and to their seed, and they receive it for themselves and their posterity. And generally the faith of one may helpe to obtaine for another, so farre as it moveth to pray for others. But remission of sinnes and salvation is not obtained without a proper and speciall faith in them that be of ripe yeeres, and have the use of reason. God takes no pleasure in them who with-draw themselves by unbelieefe.

Heb.10.38.

§ 5. *All have not like measure of faith.* Rom.12.3. Mat.8.10.& 15.28. Mat.6.30.& 8.26.& 14.31. & 16.8. Mar.9.24. Rom.4.20. Rom.14.1. & 15.1.

§. 5. The faith which is beleeved is one and the same, the grace whereby we beleeve supernaturally infused, the seate of faith an humbled and contrite heart; but the measure of faith is not equall or like in all: To some is given a greater measure of faith, to others a lesser: faith is more strong in this Christian, more weake in that. There is *a great faith*, and *a little faith*; *a strong faith*, and *a weake faith.* All living trees in an Orchard bee not of one growth or fruitfulnesse: all men be not of one stature, estate, or age; but some high, some low; some rich, others poore; some strong to labour, others that must be borne or held up by the armes: and so it is in the Church

of

of God amongst Christians. All good ground is not equall in yeelding fruit, some returnes an hundred-fold, some thirty-fold.

Such perfection of faith is granted to no man in this life, that neither hee nor any other can bee more perfect therein. The faith of all the elect is sincere; the faith of some perfect in comparison of others: but absolutely the greatest faith is imperfect. Justifying faith supposeth imperfection, and is it selfe imperfect in us so long as wee live in this world. It is imperfect extensively in regard of things to be beleeved; and intensively, in respect of confidence, wherewith we beleeve in Christ. Wee know nothing as wee should, of those things which we know: and many things we are ignorant in, which we should know. We are like the blinde man, whose eyes, now opened, began to see men like trees. Looke as children know not at all many things, yet they come to know afterward; so we: and looke as they doe not fully know those things which they know, but superficially; so is it with us in heavenly matters. Hence our confidence cannot bee perfect. For those who know God best, trust him best: those who dimmely know him, his goodnesse and truth, they can but weakely beleeve on him. In speculative knowledge pertaining to discourse they may farre excell who come short in confidence: but in certaine, distinct, practicall knowledge they are most excellent, that with most lively affiance doe cleave unto the Lord. Againe, the mysteries of faith are so profound, that in this life we cannot attaine unto the understanding of them fully and perfectly, but have need to pray daily, that the eyes of our minde may bee opened, that wee may more fully conceive of the things that pertaine to the Kingdome of God. And if our eye be dimme in sight, our hand is feeble in receiving. For our will is as much corrupt as the understanding: and it is easier to discerne the truth, than firmely to embrace it against all oppositions. The darkenesse of minde is an impediment to full and perfect knowledge: the corruption of

Faith perfect in none.
1 Thess. 1. 7, 8.
Compared with
1 Thess. 3 10.
1 Tim. 1. 5.
Phil. 3. 15.

1 Cor. 1. 13 12.
Mar. 8. 24.

Psal. 9. 10.

2 Cor. 10. 15.
2 Thess. 1. 3.
Ephes. 1. 17, 18.
& 4. 18, 19.
Col. 1 9, 10.

of will, which is never wholly removed in this life, is a ſtop and let to perfect confidence. Faith groweth and encreaſeth by degrees; which is an argument that in this life it never comes to the higheſt pitch of perfection: For that which is already complete in degree, needeth no augmentation. What beleever is there, who findes not a continuall combate of faith, againſt many temptations ariſing from his native ignorance, infidelity, diffidence, the wiſdome of the fleſh, his owne ſenſe and feeling? &c. which aſſaults againſt faith from within doe argue the weakneſſe, as the reſiſtance of them demonſtrates the truth of faith. The tree is known by its fruit, and the goodneſſe of a cauſe by the effects it produceth. But the fruits of faith are imperfect; as love, joy, and holineſſe. The faith of *Abraham* was great and excellent, but not perfect in degree: He was ſtrong in faith, and doubted not of infidelity, but of infirmity hee doubted: His faith remained invincible, though often aſſaulted, but now and then it was ſhaken.

Rom. 1. 17.

Pſal. 73. 1, 2, & 30. 6, 7, 8.

§. 6. *The Faith of the weakeſt Chriſtian is ſufficient to ſalvation.*

§. 6. The ſtrongeſt faith is imperfect; but the meaſure of faith is ſo divided by divine providence, that to none who are called according to his purpoſe, is given leſſe than may ſuffice to their ſalvation. The meaſure of faith containeth this in it, that it be a ſufficient portion for every one. God in his wiſe providence giveth the greateſt meaſure of faith to them, who are to undergoe the greateſt combats. Hee hath appointed ſome for the example of others, and in them hee propoundeth to the world certaine tokens of his glory and vertue: and therefore he beſtoweth upon them a more abundant meaſure of faith; not that they might acquire by it more ſalvation, but that they might ſingularly ſerve for the illuſtrating of the glory of God, and bee an helpe, comfort, and ſupport to the weake. In the body humane the bones have more ſtrength than the fleſh, not that there is more life in them, but that they might ſuſtaine the weake fleſh: ſo here. There is no member of the body ſo weake, if it be endued with the ſpirit of life, which is not as well a true and lively member of

of the body, as they which are better and more excellent: so the weakeſt beleever is a lively member of Chriſt, as truly as they that are more ſtrong in faith.

§. 7. The degrees of true and lively faith may be conſidered according to the divers growth, which God bringeth his children unto; and the divers meaſure of grace, which God beſtoweth upon them; according to the time wherein they have been trained up in the ſchoole of Chriſt, the meanes God hath vouchſafed for their building forward, their experiments of his love, and their care to uſe the meanes and employ their talent. God giveth not the ſame meaſure of grace to all beleevers: all be not of equall ſtanding in Chriſts ſchoole, nor of equall paines to improve what they have received, nor live under like powerfull meanes of grace, & enjoy like helps of encreaſe in ſtrength. In nature no man wonders to ſee a growne man ſtronger than a new borne babe; a plant ſet in a mellow and fertile garden, thrives faſter than that which groweth in a more barren ſoyle; a Merchant that is warie and induſtrious to employ his ſtock, to encreaſe more than hee that is remiſſe; an old beaten Souldier to bee more expert than one who hath newly put on his armour: In grace the ſame holds good; for faith thriveth according to the time, meanes, experiments, and care we take to improve our talent, and preſerve our faith. The degrees of faith may fitly bee drawne into foure heads. For there is a weake faith, as it were in the tender bud; a faith ſomewhat growne up; ſtrong faith; and full aſſurance.

§. 7. *The degrees of faith.*

Foure degrees of faith.

Faith is weake foure wayes; Firſt, in knowledge, when a beleever is but a babe in underſtanding, ignorant of many profitable things needfull to bee learned and practiſed. *Him that is weake in faith, receive you, but not to doubtfull diſputations.* The Diſciples had true faith, when they were verie weake in knowledge. For though they beleeved that Chriſt was the Meſſiah, yet they were ignorant of his Death, and Reſurrection, and Aſcenſion. When hee told them of his ſufferings, they underſtood not that ſaying;

1. *Weake.*

1.

Faith is weake in foure reſpects.

Rom. 14. 1. and 15. 1. Heb. 5. 11, 12. 1 Co. 8. 10.

Matth. 10. 16. Luk. 9. 45. Mark. 9. 9.

Joh.20.9. Mark.16.11. Joh.14.5. saying; when *Marie* told them of his resurrection, they beleeved it not; when hee spake of his tarrying with them a little, and then of going unto his Father, they knew not what it meant.

2. Secondly, faith is weake in assent, when a Christian gives credit to the principles of doctrine and promises of life, not only a true and certaine, but as much better than life it selfe, yet not without much reasoning and disputing in himselfe. Mark.9.24. *Lord, I beleeve, help mine unbeleefe.*

3. Thirdly, in confidence it is feeble, when the Beleever rolls himselfe upon Christ and the promises of mercie made in him, purposing to adhere and cleave unto him, though hee feele that hee hangeth but weakly, discerne not the certaintie of his estate, nor the stableneſſe of Gods promises, cannot assure himselfe that hee doth beleeve, is Matth.8.26. and 14.31. soone discouraged in troubles, and ready to faint if help come not presently. But when the mind is perplexed with temptations, feares, and doubts, and the heart ready to faint, not able with cleare evidence to receive the promises; yet then this true Beleever is habitually resolved Psal.73.28. (not without great dread and wavering) *that it is good to trust and wait upon the Lord.* And this must bee remembred for certaine, that howsoever faith bee often shaken, oppressed with feares, or turned aside with oppositions that bee made against it for a time, as the Disciples did Matth.26.56. all forsake our Saviour, and flee when hee was apprehended; yet the weakest faith is advisedly resolved to stick fast unto the promises of life, as much better than the pleasures or profits of this life, and to embrace Christ notwithstanding any opposition by allurement or terrour, that the Devill, the World, or the Flesh can make against it.

4. Fourthly, in the fruits and effects thereof faith is weake; as in the sense of Gods love, assurance of his grace and favour, power to subdue unruly passions, contempt of the world, patience and joy in tribulation, and the constant, lively practice of holinesse. Ordinarily this is the

the state of beleevers at their first conversion; and who can expect it should bee otherwise? Wee doe not looke that a new borne babe should bee able to goe alone; if strength come with age, wee thinke it is well. And thus it fareth with them also, who are not conscionable to gaine knowledge, subdue their corruptions, cherish faith, nourish the motions of Gods Spirit, pray earnestly, watch narrowly, get resolution of their doubts, tie up their passions, renue their repentance, and purpose to better obedience.

Ordinarily beleevers are weake at the first.

But some there are, whom God in speciall manner doth priviledge at one time, and in one day to receive that grace and gift of assurance, which others are long labouring and travelling for, before they attaine it. As our Saviour Christ pronounceth of *Zacheus*, *This day is this Man become the Sonne of* Abraham, *and salvation is come into his house*. So Lydia *her heart was opened, that she attended to the preaching of* Paul: the Jaylour, and the *Jewes* who were pricked in conscience at the preaching of *Peter*, were quickly comforted after they were throwne downe. The like may bee said of *Matthew*, and the theefe who was converted upon the Crosse.

Some priviledged above others.

Luke 19.9.

Acts 16.14.

Acts 16.34. & 2.38. Matth.9.9. Luke 22.43.

Againe, faith may be weake or small in one particular, when it is great and strong in another. The measure of knowledge may be scant, when affiance is strong, according to that a man doth know; as in *Rahab* Where there is small assurance of pardon, there strength of faith may discover it selfe by striving against doubting, bitter complaining for want of feeling comfort, fervent seeking to bee settled in beleeving, earnest longing after and unsatiable desire of grace, high prizing and valuation of Jesus Christ, and mercy promised in him; selfe-deniall, contempt of the world, care to search out the sinne that may possibly hinder comfort, and expell it; continuall watchfulnesse and holy jealousie lest they should bee deceived, and faithfull labouring to subdue corruption. These and such like fruits of sound, lively, wel-rooted affiance may

Faith weake in one respect may be strong in another.

Heb.11.31.

be seene in many that bee troubled with manifold feares and doubts of their owne salvation, though they themselves doe not ever perceive, how God hath enriched them.

§. 8. *The benefits of the weakest Faith, if true and lively.* Rom. 11. 20.

§. 8. A weake and strong faith differ not in speciall nature and plantation, but in degree: and the fruites of weake and strong faith are the same, though not in like measure, fulnesse and comfort. More distinctly, the benefits of the weakest lively faith be these: By it the Beleever is firmely and inseparably knit unto Christ, as a living Member unto the Head. A true beleever, though never so weake, doth possesse Christ with all his benefits, and all sufficiencie in him (for knowledge of faith is never without possession.) And so he is justified, sanctified, adopted, and made free by Christ. By faith he apprehendeth things invisible, hee doth see God, and is made wise unto salvation. Eternall life is already begunne in every beleever, weake and strong, even that life which shall never faile. The weakest faith gives will and ability in some sort to walke uprightly, and to live honestly in the sight of God and man: it is also strong through the power of Christ to vanquish Satan, and overcome the world, with whatsoever is therein, that maketh head against the soveraignty of grace.

John 14. 17. & 6. 35. Ephes. 3. 17. 1 John 5. 20. Heb. 11. 1.

John 17. 3. & 6. 54. Col. 2. 12, 13. Rom. 6. 4, 5.

1 John 5. 4.

a Joh. 7. 37, 38. Rom 11. 29. b Rom. 1. 17.

a The weakest faith is ever joyned with the gift of perseverance, and cannot utterly bee broken off. b And weake faith, if sound, will grow and encrease; as a childe now feeble in his joynts, may in time become strong by nourishment, and able to runne about. It is no wisedome therefore for any man to content himselfe with a little faith, though the weakest faith shall never faile, nor be overcome by Sathan; seeing God hath provided, and doth afford meanes whereby wee may be builded forward. It is a shame to bee a man in yeares, and a babe in knowledge: to bee an infant in faith, when God vouchsafeth time and meanes of better stature. Who would bee poore that might bee rich? weake, that might be strong? who would

Yet should we strive to be strong and rich in faith.

live

live in feare and care, that might rest confident and secure? who would walke pensively, that might continually rejoyce and triumph? A weake faith will bring to salvation, but a strong faith is necessary for a Christian, that he may overcome with more ease, fight more manfully, endure with patience, and obey with cheerfulnesse. The least dramme of faith is more precious than gold that perisheth, better than the whole world; who, that knoweth the price and value of such a jewell, would not desire and labour to be furnished with it, and grow rich therein? In earthly things a full estate pleaseth best: in heavenly shall wee bee contented to live from hand to mouth, and scarce that, when we might with better allowance enjoy plenty? All living things have an appetite to seeke and desire nourishment for increase unto perfect stature in their kind: herbs and plants sucke juyce out of the earth; new borne babes desire the mothers breast. All true graces are still growing from a graine of Mustard seed to a great tree; and lively faith doth covet increase from feeble state to better growth, from growth to strength, from strength to full assurance.* Mat. 13. 31, 32.

§. 9. Faith somewhat growne is, when the beleever is better acquainted with the doctrine of salvation, giveth more full, absolute, and unlimited assent to the Word of truth than formerly, cleaveth faster to the promises of mercy in Jesus Christ, is better stablished in the practice of godlinesse, and hath obtained some settled boldnesse, and confidence at some times; though hee be still ignorant of many priviledges which he might enjoy, and of which he might be assured by the grace and bounty of the Lord; yea though through weakenesse he wavereth often, doubteth againe and againe, and becommeth like the smoaking flaxe. §. 9. 2. *Somewhat growne.*

Strong faith excelleth the former in certaine knowledge, firme and full assent, lively confidence joyned with sincere purpose and resolution of unpartiall and constant obedience. This beleever is better acquainted with the 3. *Strong.*

promises of God, temporall and spirituall, to relie upon them; hee can wrestle earnestly in prayer, is not discouraged if for a time his suite bee denied, will take no repulse; is courageous in dangers, sharpened by difficulties, walketh on constantly in a godly course, and holdeth the confident assurance of his salvation more strongly, and hath it more usually than the two former. But yet hee hath not learned in every state and thing so to live by faith, but that hee is often shaken and troubled with his corruptions, distracted with cares, and kept under with other incumbrances more than hee need, if hee had attained to that measure of faith, which in this life many have obtained by the gift of God.

Matth.15.28. & 8.10.

4. Full assurance. Coloss 2.2. Rom.15.14. Coloss.1.23. Rom.4.20. Psal.27.1.& 23.1. Job 13.15. Ester 4.14.

Full assurance is, when the beleever hath obtained *full assurance of understanding in the mystery of God, and of the Father, and of Christ*; and assuredly beleeveth in Christ for salvation; and is certainly perswaded that all other promises, spirituall and temporall, doe belong unto, and shall be made good unto him in due season, though in appearance all things goe cleane contrary: and readily followeth the Lords commandement, though repugnant to flesh and bloud, crosse to carnall reason, contrarie to earthly pleasure and contentment. This degree of faith is not gotten at once, nor at first ordinarily, but by degrees, after good time and continuance in the use of the meanes, after many experiences of Gods love and favour, after manifold trials and combates, and the long continued practice of holinesse; many never attaine unto it in this life; but it is the duty of every Christian to labour after good establishment and full assurance in the faith.

Gotten by degrees. 2 Cor.1.10.

Heb.6.11. Col.2.7.

The benefits of full assurance.

As faith is more excellent, so are the fruits that issue from it. The stronger our faith, the more firme and close is our union with Christ. A weake beleever is as truly knit to Christ as the strong, but not so neerely and fast. The increase of faith makes our Communion with Christ more sweet and comfortable than before. For the more stedfastly wee beleeve, the clearer apprehension have wee of the

the remission of all our sins; the more vertue and strength draw wee from Christ to kill and crucifie our corruptions; the greater is our peace and joy in the sense of Gods speciall favour, and the more constantly injoyed with an increase thereof. Fulnesse of faith breeds fulnesse of peace and joy which passeth understanding. The firmer our faith, the more free is our accesse with boldnesse and confidence to the throne of grace, the more fervently and confidently can we pray *Abba*, Father, the better successe doe we finde in prayer, and the more quietly doe we waite till the vision come, for it will come and will not lie.

Rom.15. 13. 1 John 1. 4. Rom.5.1,2,3. Heb. 10. 22. Matth 15.28. & 9.29. & 8. 13.

Assurance of faith doth enable with more ease to overcome the world, to contemne the pleasures of sinne, to possesse the soule in patience in hard and sore pressures, to curbe unruly passions, to tread Satan under feet, to breake through all worldly difficulties, and to runne with cheerefulnesse the race that is set before us. The weake beleever creeps forward in the way to Heaven, but it is with much difficulty; Hee hath much adoe with himselfe, he is perplexed with feares, frightned with troubles, discouraged with want of meanes; he is wearie, feeble, panteth, maketh many a stand, and slippeth now and then. It is farre better with him, who is settled, stablished and rooted in the knowledge and love of the truth, and is assured of Gods mercy; hath interest in all the promises of grace, and can lay actuall claime unto them. For hee contemneth the temptations of multitudes, customes, examples; he despiseth the offers of profits, pleasures, honours, esteeming it *greater riches to suffer affliction with the people of God, than to enjoy the pleasures of sin.* As for reproach, trouble, persecution, he shrinkes not at them, for his heart is fixed and trusteth in the Lord. In dangers hee is confident, though meanes of deliverance appeare not, because he seeth God who is invisible, and resteth upon his faithfull promise that cannot deceive. His affections are seasoned, his heart is in Heaven, his love to God is stronger than death, life it selfe is not deare unto him, that he may finish his

Heb. 12.2. Acts 20. 24. Psal. 27.3. Acts 7.59.

course with joy. If at any time hee tread awry through over-sight or infirmitie; the stronger his is faith, the sooner doth hee arise againe, renue his repentance, and embrace the promises of mercy afresh.

Let us then strive to attaine unto the best measure of faith, and to excell our selves. In earthly things men are willing to better their condition: and shall wee bee careless in heavenly things to provide well for our selves? In faire weather the Traveller will carrie his Cloake, because the season may change before his returne. A strong faith is ever of use, most needfull in temptations of long continuance and grievous to be borne: and though now we live in peace, wee know not how soone we may be called forth to tryall, what service wee may be put unto, or how the Lord will exercise us.

§. 10. *The strongest faith is subiect to sundry infirmities.* Job 3. 3, 8. Numb. 20. 10, 11, 12. 1 King. 19. 4

§. 10. But here wee must remember, the strongest faith hath infirmities under which it groaneth, and is subject to temptations both on the right hand and on the left, even strong temptations, whereby it is shaken for a time. *Jobs* faith was shaken, when hee cursed the day of his birth; *Moses* his faith quailed at the rocke: *Eliah*, that famous beleever, who had raised the dead, would bee dead in a passion. Long delayes did both trie and shake the faith of *Abraham*. Gen. 15. 2.

In one and the same beleever faith is sometimes greater and stronger, another time more weake and infirme: stronger in a great assault, weaker in a lesse. Psal. 3. 5. with 31. 22. 1 Sam. 27. 1. The gift of faith is without repentance, and being once kindly planted in the heart, there it remaineth for ever: but in regard of greatnesse or meanesse it hath many alterations, increasings and decreasings; yea, the strong beleever doth sometimes shrinke and draw back like a coward in small temptations, and the weak doth quit himselfe valiantly in great tryals.

The strong beleever doth sometimes shrinke, when the weake stands fast.

The strong must not be careless, as if hee should never doubt againe, or be brought into straits: The weake must not be dismayed, as if they should utterly be overthrowne: Both weake and strong must looke for tryals, and bee carefull

full to preserve and grow in faith. For the state of grace in this life is such as hath still reliques of sinne dwelling with it, and the Devill and the world still lay siege against the castle of our faith to batter it, and prevaile much when they finde us secure and careleſſe, but are prevented by diligence and watchfulneſſe, the Lord assisting.

CHAP. XI.

Of the right plantation of faith, and meanes whereby it is confirmed.

§. 1. THe necessary use, and excellent fruits of faith, should incite men, if they want, to seeke it with all diligence, and if they bee partakers of that heavenly gift, to hold and keepe it, to increase and grow therein. And this the rather, because we have many encouragements to beleeve, God doth beseech men to be reconciled unto him: Should not this wonderfull clemency of God encourage us with boldneſſe and confidence to come unto him? Christ himselfe doth graciously invite all that be poore, needy, weary, and heavie laden to come unto him: and the Lord maketh a generall proclamation of liberty to all distressed soules that will come and receive it, without exception of any in particular: which should the rather affect, if wee consider who it is that proclaimeth, inviteth, beseecheth, namely, God, who is able to helpe, and ready to forgive and succour. If a covetous man should offer us any great kindneſſe, wee might doubt of performance, because it is contrary to his nature: but it is not so with our God; his name is gracious, and his nature is to bee faithfull in performance, and true in offer and promising. In the covenant, that God of his rich grace and mercy hath made with his Church and people, sealed with Sacraments, and confirmed by oath, remission of

§. 1.

Motives and encouragements to beleeve.

2 Cor. 5. 20.

Isay 55. 1. Matth. 11. 28.

Deut. 7. 9.

Jer. 31. 34. Heb. 10. 16. Psal. 32. 10.

Esay 55.7. Ezek 18.21. & 33.11. Mal. 3.17. Esay 1.18. Tit.2.14. 1 Joh.1.7. Mar.16.16. Joh.3 15,16. & 6.34,40. Acts 10.43. Matth.1.21. & 18.11. Luke 19.10.

sinnes secret and open, great and small, of what quality soever, is promised and assured to them that repent and beleeve. And when life and salvation is promised to them that will receive it by faith, no man is excluded from that mercie, but hee that shuts forth himselfe by Infidelity.

Wee have a Saviour, who came into the world to save sinners, and is able to deliver us out of the hands of all our enemies, his redemption being both precious and plentifull. And therefore, though the multitude and grievousnesse of our sinnes should encrease our repentance, yet they should not diminish our faith, and diligence in seeking assurance of forgivenesse. For though our debt was never so great, our surety Christ Jesus hath paid it to the utmost farthing.

1 Joh. 3.23,24.

The Lord who is best acquainted with his owne love, mercy, and compassion, and knoweth what is pleasing and acceptable unto him, hath straightly charged and commanded us to beleeve in him, and beleeving will bestow upon us eternall life according to promise. And can there be any fraud in Gods Word? or danger in yeelding obedience to his Commandement? What need wee feare to commit our soules to him, who is able to keepe them, and hath bound himselfe to save them, if wee relie upon him?

2 Tim.1.12.

Our Faith is directed to God in and through Jesus Christ our neere kinsman, who hath taken our nature, and is become flesh of our flesh. Though we feared some great man, yet were hee married to our house, very neere us, this circumstance would animate us not a little: the same should wee thinke of our God, married as aforesaid to our flesh. Christ our Saviour and high Priest *ever liveth, to appeare in heaven before his Father, and to make intercession for us. The Father, who hath committed all judgement to the Sonne*, hath given unto him power to remit and pardon sinne; and hee as our suretie, having all our debt laid upon him, hath by one oblation of himselfe once offered,

Heb. 7.25.

Matth.9.6.

2 Cor.5.1.

pur-

purchased for us eternall redemption; and by vertue of his obedience hath received for us, whatsoever he distributeth unto us.

By beleeving wee glorifie God both in his truth, power, wisedome, love, grace and mercy, whom before wee dishonoured by our sinnes. For the grace of God is manifested by faith in Jesus Christ, in the declaration and acknowledgment whereof standeth the chiefe praise and glory of the Lord, as the last end of all his workes. Mercy and compassion in man is but as the drop of a bucket in comparison of that huge Ocean of grace that is to be found in our God; But God requires that wee should forgive our brother seventie times seven times, if he did repent after hee had trespassed against us; and will not our God, who exacteth such compassion in us, be much more ready to extend mercy unto us, if we sue unto him? There is no difficultie so great, either in respect of sin, or of the meanes, &c. but it hath been overcome by every one of the Saints; which is our encouragement to seeke faith, that we might be healed.

Rom 4. 20.

Rom. 3 24, 28.

Mat. 18. 21, 22.

§. 2. Now the knowledge of God and Christ supposed, without which there can bee no faith, the meanes for the right planting of faith be these.

§. 2. *Meanes for the right planting of faith.*

First, serious meditation of our miserable estate by nature, the multitude and hainousnesse of our sinnes, and how deepe staine sinne hath made in the soule. The Physitian is welcome to the sicke patient: the guilty person esteemes his pardon. Hunger causeth men to taste their meat: and mercy is pleasant to him that knowes his need of mercy.

1.

Matth. 9. 12, 13.

Secondly, learne and consider what promises be made in the Gospel, and to whom Christ offereth himselfe; even to the thirstie, wearie, laden, and burthened; to them that be stung in conscience, parched with sinne, that have neither sap nor fruit of grace. To them Christ offereth himselfe, and becomes a suiter, that if they will come unto him, he will ease and refresh, enrich and comfort

2.

Isay 55.1.1,2.

fort them. *Ho every one that thirsteth, come yee to the waters. Let every one that is athirst, come unto mee, and drinke.* If any bee oppressed with the weight of sinne, him doth the Lord intreat and perswade to come for ease: If any bee confounded in conscience of his owne wretchednesse and sinne, to him the Lord calleth in the Gospel, Come, and let thy soule delight in fatnesse. Men of this world labour to match with such in marriage, as bee rich and vertuous: but Christ doth profer love to such as bee poore, that hee might make them rich; filty, that hee might make them beautifull; in distresse, that hee might comfort them; base, that hee might make them honourable; guilty, that he might acquit them; naked, that hee might cloath them.

Joh. 7. 37. Num. 21. 9. Joh. 3. 14. Matth. 11. 28.

3. Thirdly, ponder and weigh who it is that maketh this liberall and free promise, even God himselfe, who is able, and willing, and faithfull to performe what hee promiseth of his rich grace and unspeakable mercy. All these are cleare and manifest for the truth of them, but we have need oft to set them before us for our use, to encourage us the more boldly and sincerely to relie upon Christ. To this end specially are these testimonies of Gods power, mercy, and truth so often repeated in the Scriptures, that we might have them ever before us, to uphold us against our doubtings and feares, whereof our nature is full. The things promised in the Gospel are unlikely in reason, opposite to sense and feeling, too great and excellent, as Satan and our distrustfull hearts will suggest, to bee conferred upon such vile and filthy creatures as we be, who have so many waies dishonoured God, and have such a loade of sin lying still upon us; For the overcomming of which temptation, wee must looke up to him that hath made the promise; his grace, faithfulnesse, and power; and keep them in our eye continually, rowsing up our soules to beleeve against sense and feeling, reason and likelihood, because God is faithfull, and cannot denie himselfe; gracious, and will not cast us off for our unworthinesse; great in might, able

able to doe whatsoever he will, and willing to performe with his hand, whatsoever commeth out of his mouth. Wee must say to our soules, The Lord of his grace invites thee poore, needie, miserable, selfe-condemned wretch to come unto Jesus Christ, and of the same grace hath promised to accept thee if thou doe come, to heale thy soares, to forgive thy sinnes; come therefore, behold, hee calleth thee: reason may be deluded, sense is deceitfull, but the Word of the Lord endureth for ever: Thou hast his faithfull promise for thy security, dispute no more, but draw neere with confidence.

Fourthly, it is very needfull againe and againe to consider what excellent things are promised, and so raise the heart to an high prizing and valuation of them. The wise Merchant doth not buy the pearle, till he know it to bee of excellent price, or better than any price. Great things are eagerly sought upon probable hopes: The meere possibility of obtaining some great and extraordinary good, is of marvellous force in swaying mens actions. And if men consider seriously what rare, surpassing, precious things be promised to them that come unto Jesus Christ, and rest upon him, what shall withhold them from beleeving? Were wee certainly perswaded, that everlasting life, full laden with all the fruits of true life, joy, and peace, and all choicest pleasures, without any annoyance, should bee conferred upon them that beleeve in Jesus Christ, would wee not hang close, and sticke fast, and not suffer the pleasures or profits of this transitory life to divide us from him? The reason why we strive so slackly to beleeve, and be so dull in Gods service, and faint in trouble, is, because our hearts be not holden with the serious consideration of that kingdome, joy, and glory, which God hath prepared for them that beleeve, and cleave unto him. 4. Matth. 13. 44.

Fiftly, it is also needfull to denie our selves, our desires, lusts, and affections; to make over all our interest in our lives, or whatsoever is deare unto us; and to inure our hearts calmely to endure the hate and opposition, though of

of dearest friends, and the reproaches and revilings of men, though abject and vile. This our Saviour layes down as a
Matth 16.24. fundamentall principle, *If any man will come after me, let*
Mat 10 37,38. *him denie himselfe, and take up his crosse, and follow me. He that loveth Father or Mother more than me, is not worthy of me: and he that loveth Son or Daughter more than*
Luke 14.25. *me, is not worthy of me. And hee that taketh not his crosse, and followeth after me, is not worthy of me.* The necessity of this resolution hee more fully sets out unto us in two parables; of a builder that must bee able to count his cost and charges, and meanes to defray them, before he take that worke in hand; otherwise to begin to build, being unable to make an end, were to lay the foundation of his disgrace in the losse of his cost and paines: And a Prince, who before he undertake warre, must have sure triall of his owne ability and skill to discover his enemies strength; otherwise to bid him battell, were rashly to provoke an enemie to his owne losse and danger. The conclusion of
Luke 14. 33. these inductions is this, *So likewise, whosoever hee bee of you, that forsaketh not all that he hath, hee cannot bee my Disciple.*

The Merchant that would purchase the pearle of price,
Mat. 13.44,45. must sell all that he hath to buy it; He must sell his sinnes, (which is properly all we have of our owne) and renounce his interest in the world, and whatsoever naturall contentment hee might promise himselfe in the things of this world. The meaning is not, that rich men must forgoe their wealth, and betake themselves to voluntary poverty; for riches well used bee great instruments of doing good: But they must cast the world out of their affections, and make over their interest in whatsoever is most deare unto them: they must prefer the kingdome of Heaven before the whole world, and therefore renounce both themselves, and all the desires of the flesh, that nothing may hinder the enjoying of so rich a treasure.

Christ doth make love unto us, and by many faire, sweet and precious promises doth allure and intice us to em-

embrace him; but will bee received by way of Matrimoniall covenant; we must forsake all base and carnall delights, cast out of the heart whatsoever we formerly accounted precious in the world, cleave unto him onely, and be contented with those spirituall good things, which he promiseth unto us. Christ hath never due esteeme with us, unlesse for his sake wee withdraw our hearts from all the riches, delights, honours, and profits of the world, and denie our selves, that in all things wee might be conformable unto his will and pleasure. What are we better than harlots, so long as the world, or the delights thereof, lusts, or passions possesse the heart, and divide it from Christ?

Roots, though of trees, can goe no deeper than the rocke or stone: nor can the Word of life sinke deeper into the heart, than unto the roots of his naturall desires or affections: which unrenounced, hinder the right taking and kindly spreading of it. The cares of this world and voluptuous living choake the seed of the world, after it hath taken some rooting, that it brings forth no fruit unto ripenesse. Therefore that the word of the kingdome may take kindly, and fructifie in us, we must cast up our accounts before hand, what we can be content to forgoe for Christs sake, and renounce the pleasures and delights of the World, giving up our selves intirely to Jesus Christ, in all things to bee directed and guided by him, inuring our selves quietly to beare reproach, disgrace and contempt for his sake, and watching heedfully in prosperitie, that the world creepe not into our affection, and privily steale away our hearts from him. Luke 8.14.

And this wee shall doe the more freely, if wee attentively consider what excellent and incomparable treasures of delight, joy, and comfort are to be found in Jesus Christ, over and above all the world can promise or afford. Should a good husband bee offered some goodly royaltie, upon condition hee would forsake his base tenement or hard rented lease; when once hee perceived the profit

profit of the exchange, you need not use arguments to perswade him. Should some great Noble-man make suite of love to a meane personage, upon condition shee would forsake her base drudgerie for the honours and delights of a palace, the motion would bee accepted. And if wee seriously weigh, that the Lord Jesus calleth us to forsake the flesh-pots of *Egypt*, and alienate our intereſt in the world, and the flesh, with all their appurtenances, that we might bee enriched with heavenly, ever-enduring pleasures, in comparison whereof all earthly contentments are but dung and dogs-meat; that hee invites us to cast away our harlotry delights, that hee might marrie us unto himselfe, and intitle us unto his everlasting kingdome; it will not bee grievous to make this exchange.

Phil. 3.8.

But here it must be remembred, that it is not the possession of earthly things, or delight in them, that is forbidden, but that possession and delight in them, which withholdeth us from resigning our selves unto Christ, and seeking after the promised land with all the heart and all the soule. It is not the actuall abandoning of riches, honour, or other contentments of this life, which our Sauiour requires: but the dispossessing of the heart of such base delights, that the whole heart may bee set upon heavenly things, and not with-drawne by secret reservation of speciall desires for other purposes. And being thus disposed, wee receive Christ with wel-rooted affiance, and cleave to the mercy of God, as much better than life it selfe.

§. 3. *Faith once obtained is seriously to be regarded.* Luke 22.31.

§. 3. Faith kindly planted must be regarded seriously, and carefully confirmed. For Satan useth all meanes to weaken faith, yea, quite to subvert and overthrow it. If an house begin to shrinke or reele of one side, will wee not put under some shore to prop it up? Or if any man question the Title of Land wee have purchased, will wee not search Records, and use meanes to strengthen it? The malice of Satan in seeking by all meanes to batter downe our faith, is sufficient to shew the excellencie thereof, and

to

to awaken us to a continuall carefull regard to preserve and encrease it.

In this life wee are subject to many trials, that require strength of faith to undergoe them. The world, by reason of our continuall imployment in it, is apt to creepe into the heart, and insensibly to steale the affections from the eager pursuite of heavenly things; which calleth upon us for more than ordinary care to increase our desires of grace, and moderate them in transitory things. Hee who will have a plant to thrive in a grounde drie, barren, and unkindly for it, must strive much, because his soyle will not doe further than it is forced; so hee that will make fire burne in greene moist wood, must follow it with blowing: thus to get faith to thrive in our natures, which are as apt to the weedes of diffidence and vice, as averse from faith and every true vertue, wee must strive with them, and offer violence unto them. He who doth row against the streame, must plie his Oare, or hee will goe downe apace: so it is here, we goe against the streame of corrupt nature, so farre as we goe in faith or grace. Acts 14. 22. 1 Thes. 3. 2, 3, 4.

Our daily and continuall weakneffe of faith, which wee finde in assenting unto and receiving most objects of faith and promises of God, when it is encountred with temptations: Our ordinary failings in the practice of holy duties, and due ordering of our affections, which cannot be without a precedent defect of that faith, which only can firmly unite us unto Christ; doth sufficiently manifest, how feeble our beleefe is in the speciall mercies of God towards us in Jesus Christ, which being the highest object is the hardest to bee apprehended, and can never be separated from firme assent unto every precept of God, as much better than any incompatible good. And if men take food and physicke to strengthen their bodies, because they are fraile: must wee not labour to confirme our weake and feeble faith?

The labour bestowed about this most gainfull and beautifull grace, is so farre from tedious toile, that it is the solace of a Christian heart, and the pleasure thereof more sweet

sweet than any pleasure that can bee taken in all the pastimes of the World. For by that meanes wee grow more and more familiarly and better acquainted with the minde and purpose of God towards us, we enjoy sweet communion and fellowship with him, wee are made ready for our latter end at one time as well as another, and are armed to goe well and cheerfully through with the affaires of the day, beleeving that God will guide and blesse us. And of this also wee may be well assured, that according to our strength of faith, the lively fruits of holy obedience shall bee found in us; and as our faith groweth, so doth sound peace, joy, and safetie, strength against corruption, ability to resist temptations, poverty of spirit, meeknesse, purity, hunger and thirst after righteousnesse, mercifulnesse and pleasure in the meanes whereby faith is preserved, and confirmed, increase, and that from time to time, more and more.

But as for such as will not settle themselves to nourish their faith with care and diligence, they deprive themselves of much inward peace, which they might enjoy, and make their lives uncomfortable to themselves, unprofitable to others. They lay themselves open to many offences, which by this exercise they might prevent; and they goe on, either in unsavourie lightnesse and carnall joy, which doth deceive them, or else in unprofitable care and worldly sorrow, which will disquiet them. And when they neglect the fashioning of Christ in their hearts, and so truly to put him on in their daily conversation, they become unprofitable in their lives, offensive in their carriage; and the Devill weakeneth and holdeth backe sundrie (which were comming on) by their example, thinking themselves well in the case they are in, rather than they should bee in following them, unlesse they saw some beauty and excellencie in their lives, more than in themselves.

§. 4. *Meanes whereby faith is strengthened and confirmed.*

§. 4. The means whereby faith is confirmed and strengthened are these, and such like:

First,

First, daily to account it our best portion, richest jewell, most pretious treasure, and chiefest happinesse in this life: which if wee doe, our hearts will be ever upon it, our feare will be usually lest wee should lose it, and wee shall thinke it most necessary to regard and looke unto it, whatsoever wee have besides it worth the looking after. And otherwise every small occasion will hinder us, every fond delight carry us away, and every trifle take up the heart, much more our earnest and weighty affaires and businesse, to which most men thinke that all exercises of Religion ought to give place. Things of worth are dis-esteemed if their value bee not knowne, and trifles are looked after when they bee over-valued. A true esteeme of the price, excellencie, and use of faith, the profit and comfort of it, will raise an earnest continuall care to preserve and keep it. 1.

Secondly, wee must labour daily, not onely to loath those things which are evill in themselves, but also to bee very sober and moderate in our lawfull labours and delights, desires, and affections to things transitorie, remembring what our Saviour Christ saith, *One thing is necessarie*; otherwise Sathan, who can change himselfe into an Angel of Light, will fill our hearts and heads with swarmes of evill lusts, noysome delights, cares and distractions, which will draw our mindes from that which they ought most to minde and thinke upon. Wee must bee heedfull in this, not onely that the world draw us not to encrease our wealth by wicked or unjust meanes; but that it creepe not insensibly into our affections, and so by degrees not observed, breed great distempers in the soule. Feare of want, joy and delight in what wee justly and honestly possesse, climbing into the heart, and by little and little getting head, doe sucke away that vertue, whereby the word sowne should receive strength and increase, and alienate part of the soule from God. Herein therefore we must bee circumspect, gaging our hearts and trying them to the bottome, weaning our selves from these delights, rai- 2. Luk. 10. 42.

sing our soules to more spirituall and heavenly joyes, and labouring that our desire of grace and care to exercise our selves in all good workes doe grow, as the world comes in upon us.

3. Thirdly, Walking according to the rules of faith in humblenesse of minde, meeknesse, purity, mercy, long-suffering, and in all good workes, improving what we have received to the glory of God, is a notable meanes to confirme and strengthen faith. Faith brings forth good workes, and goods workes increase faith. Faith hath his fruit created in it: but the better fruit it bringeth forth, the faster it groweth. Faith is a fruitfull Mother that gives life to holinesse: and good works, as a kind Daughter, helpe to support and sustaine the Mother. *Be yee stedfast, unmoveable, alwaies abounding in the worke of the Lord.*

1 Cor. 15.58.

4. Fourthly, A daily veiwing of our sinnes, which by examination we have found out, is availeable hereunto: that being humbled truly, and brought to account basely of our selves, wee may be kept from fulnesse and lothing of that death of Christ, the sweetnesse whereof we cannot taste or relish as we should, except we feele the tartnesse and bitternesse of our sinnes.

5. A fift meanes is daily and oft to send up strong prayers to God for it, and purposely to separate our selves from all other things in the most convenient manner that wee can, to thinke deepely of his unspeakable goodnesse, mercy, truth, fatherly affection, and tender compassion in Jesus Christ; remembring withall what manifold, sweet and gracious promises hee hath made unto us in the Gospel of his Sonne, whereby wee come to have more neere acquaintance with Gods nature, his minde, and purpose towards us. And if wee beleeve an honest man so much the more, because he often goeth over it, when he affirmeth this or that unto us: the serious meditation of Gods promises reiterated againe and againe, must bee availeable to strengthen faith, and fashion the Image of God in us more and more.

Exod. 34.6. Joh. 7.37. Hos. 14.2, 3. 1 John 5.14. Prov. 28.13. Ephes. 2.4.

Sixtly,

Sixtly, To these must bee joyned ordinary and reverent hearing of the glad tydings of salvation, which is the key whereby God doth open and soften our iron hearts; and an holy use of the Sacraments, whereby this heavenly truth, which we have already received, is yet further sealed up to our consciences. These ordinances we must frequent with an appetite. Sound and healthfull bodies receive nourishment from their food, and suck vigour out of it for growth and strength: Lively faith feedeth on the Word of life, and increaseth. Though the Word be immortall seed, which corruptible food is not, yet in this they are like, that looke as bodily food doth not put to the body all that substantiall strength and latitude which belongeth to it; so the food of the Word doth not at one time augment the soule with all length and depth of knowledge, faith, hope, love, justice, temperance, which it is to bee brought unto. In which regard, as living bodies need daily food, that they might grow unto perfection of nature; so soules having grace, have need to goe over with the use of the meanes, as well as others, that the divine nature may bee more and more enlarged, getting up as the light of the Sun doth in the aire which it inlightneth. 6. Rom. 10. 17. Rom. 4. 11.

Seventhly, It is good to call to minde the experience of the faith and joy which wee have had at any time before; remembring that former comforts are as a bill obligatorie under Gods hand to assure that he will not forsake us. For whom God loveth, hee loveth to the end; because he is unchangeable, the same for ever: which consideration may serve to settle us in assurance of Gods love towards us, more than a child can be of his fathers goodwill, or a wife of her bodily Husbands favour, for they are mutable. 7. 2 Cor. 1. 10. Joh. 13. 1.

Eightly, Observe the opportunities, when it pleaseth God in speciall manner to draw nigh unto us, and make use of them. God visiteth his children sometimes in tender compassion, and knocketh at the doore of their hearts, 8.

inviting them to divine and heavenly communication with him. Sometimes hee inclineth their soules to fresh sorrow for sinne, sometimes herefresheth them with more lively apprehension of the joyes of Heaven, sometimes they feele the motions of the Spirit quicke and lively. Upon what occasions soever, or in what manner it shall please God to offer himselfe unto us, it stands us upon to make use of that for our quickning, to nourish the motions of his Spirit, and by fervent Prayer to entreat the continuance of his presence.

9. Ninthly, Faith increaseth by exercise, and groweth by continuall use. If wee learne to live by faith in matters of this life, both when wee have, and when wee want the meanes, and rest upon God for successe in our lawfull callings, without distracting care, wee shall with more facility and ease depend upon the free promises of grace for mercy and forgiveneſſe.

CHAP. XII.

Of the temptations whereby Satan seeketh to batter downe our faith, and how he may be resisted.

§. 1. THE Devill knoweth right well, that faith is the band whereby wee are knit unto Christ; the shield whereby wee quench the fierie darts of the Devill, the ground-worke of a godly life, and the safe Castle of a Christian soule: If faith bee weakened, our zeale cooleth, our courage abateth, our life is tedious, our Prayers faint, the exercises of Religion uncomfortable, and all the graces of Gods Spirit pine and languish. Also by doubting and distrust wee dishonour God, lay open our hearts to temptations, discourage others, and tye our owne hands that wee cannot fight against our deadly enemies. For these causes Satan endevours

§. 1. Ephes. 6. 16. 1 Pet. 5. 8.

vours by all meanes to hinder, as the kindly taking so the growth of faith, that such as he cannot hold in the chaines of sin hee might make their lives dead, wearisome, unprofitable, by doubting and discomfort.

Temptations against Faith.

First, Satan suggesteth, that it is horrible presumption for such vile sinners and worthlesse wretches to perswade themselves of Gods speciall love and favour. And to this end he spareth not to set forth the majestie, justice, and puritie of the Lord, that it might strike the greater terrour into the wounded conscience.

1. Worthlessesse.

For the repelling of this temptation, it is to be knowne and remembred, that Gods mercy, favour, promises, and benefits are all free, which hee vouchsafeth, offereth, bestoweth, without any respect of worthinesse or deserts, of his meere grace and undeserved love in Jesus Christ. And therefore as when wee are most worthy in our owne conceit, there is no reason wee should presume the more; so when wee find our selves unworthy, there is no cause why wee should hope the lesse. For the ground of our confidence is the promise of free and undeserved mercie made in Christ Jesus to miserable forlorne sinners, who see and acknowledge themselves to bee more vile than the mire in the street. And this sets forth the praise of Gods mercy so much the more, that it is afforded to such base abjects, who deserve nothing, but to bee cast forth and trodden under foot. Should the prisoner doubt of his Princes mercie when hee heareth his pardon read, and seeth it sealed, because hee hath merited no such kindnesse?

Remedie. The sense of our unworthinesse must not discourage us from beleeving.

Againe, it is good to call to minde and seriously to consider what strong encouragements we have to receive the promises; and how wee are not more desirous to beleeve, than God is wee should so doe. For God doth through love intreat us, of friendship counsell us, and of his authority, being able to performe, commandeth us; as if he would hereby shew, that none hath authority to hinder or forbid the same. And therefore wee must bee warned,

2 Cor. 5. 19, 20.
1 Tim. 1. 15.
1 Joh. 3. 23, 24.

to beware of all occasions, that may darken or put out the light of our confidence; as reasoning or questioning against our selves for yeelding to this truth lately received,&c.

§. 2. 2. *They know not whether they be elected.* *Remedy.* 1 Joh. 3. 23. 1 Tim. 6. 12. Heb. 10. 35. Matth. 13. 31. Joel 2. 26, 27, 32. Joh. 10 27. *Satan is not to be harkened unto, nor reasoned with, when he tempteth to Infidelity.* Gen. 3. 1, 2, 3.

§. 2. Satan will here object to the weake and timorous Christian, that he knowes not whether hee be of the number of Gods elect, and therefore hath nothing to doe with the promises. If the Devill set upon us in this sort, wee must hold such suggestions to arise from the Spirit of errour, because they are contrary to the voice of God, who saith to the afflicted conscience that is wearie of sinne, *Beleeve, lay hold on eternall life, cast not away thy confidence*; *Be established*, confirmed, and abound in faith. Therefore wee must lend no eare to such whisperings of the old serpent, but cleave fast to the word of the Lord, and cut off all contrarie inchantments. It was the first degree to the utter undoing of her selfe and posteritie in our Grandmother *Eve*, that shee opened her eare to a false and lying spirit in the mouth of a Serpent, which under a faire colour perswaded, or rather covertly inticed and drew her to eat of the forbidden fruit.

The decree of God, which is secret in the bosome of the most High, is not the rule according to which wee must walke; but the word of life, revealed in holy Scriptures, we must take for our direction. If God make offer of mercy and forgivenesse unto us in the ministery of the Gospel, which is *the Word of truth*, the Word of salvation, wee are bound to receive it, without looking into the booke of his election: and if we receive them truely, wee shall be saved, as the Lord hath spoken.

Ephes. 1. 13.

§. 3. 3. *They are full of doubtings.* Psal. 22. 1, 2, & 77. 10, 11.

§. 3. If Satan bee driven from this hold, hee solicites to feare, because many doubts and motions of distrust arise in the heart; as if there could be no faith, where there are so many doubts. And it cannot bee denied, but motions to distrust argue faith to bee weake, which is a want that many of Gods people doe bewaile in themselves, and for which they doe well-nigh despaire in them-

themselves. Notwithstanding let not any be out of heart for the small and scanty measure of his faith, if hee have true faith, well rooted. For faith may be true and lively, that is but weake and small. For difference in degrees doth not varie the nature of well rooted affiance. And God requireth the truth of Faith, but it is not necessarie that it bee perfect in degree. If a Prince should proffer a pardon to a malefactor, upon this condition onely, that he receive it, would he question his Soveraignes bounty and grace, because hee put forth a palsey-shaking hand? To doubt of Gods mercy because our faith is feeble, is rather to relye upon our faith than upon the Lord. It is not the excellency and great measure of faith that doth make us righteous before God, but Christ whom faith doth receive and apprehend: which a weake faith can doe as well as the strongest. They that did looke on the brazen serpent but with one eye, yea but with halfe an eye, were as well and fully cured of the deadly stings of the fiery serpents, as those which beheld it with both. As a small and weake hand is able to receive an almes as well as a stronger and greater, so our faith though feeble, doth receive Christ as truely and effectually for the salvation of the beleever as the greatest and most strong. In the manner of receiving there is some difference (for the more firme our confidence, the greater is our comfort) but in the truth none at all. Againe, it is not faith, but Christ received by faith that nourisheth to life eternall. Meate reached to the mouth by a trembling hand, sustaineth the body no lesse than if it were applyed by an arme of strength; the goodnesse of the nourishment receiving no change or alteration from the externall instrument of application: so here Christ is the same to them that receive him truely, though it be done in one with more, in another with lesse strength of affiance.

Remedy.
Faith may be true that is weake.
Joh. 4 39, 41, 53.
Luk. 9 45.
Mark. 9. 32.
Luk. 24. 11.
Joh. 13. 38.
& 14. 5.
Acts 1. 6.

Wee read in Scripture, that Christ reproved some for their small faith, that they might stirre up themselves more confidently to relye upon him: but wee have not

Matth.12.20. Esay 42.3. Mark 9.24.

heard, that hee ever rejected any that came to him in weakneſſe, deſiring to be confirmed. The leaſt graine of faith, if true, is acceptable unto the Lord: Hee will not quench the ſmoaking flaxe. His diſlike of our weakneſſe is an argument of his love and care for our good, who would have us to be ſettled in the aſſurance of his favour, and not to waver in uncertainties to our great diſcomfort. The ſtrait charge hee hath laid upon us to beleeve, and the ſevere threatnings annexed to that his Commandement if we obey it not, is a manifeſt evidence of his bounty and good will towards us, who is pleaſed thus to binde us unto himſelfe, to confirme unto us his love, and ſo undoubtedly to aſſure us of his mercy, that it is to him a matter of unkindneſſe, if wee ſhall once make doubt or ſcruple of it. Doth any man miſtruſt the affection of his friend, becauſe he hath oft charged him not to be ſtrange, to make bold with him in any matter of importance and need, and hath rebuked him becauſe hee ſtands a loofe as though hee ſhould not be welcome?

§ 4. *4. They cannot keepe their faith ſtrong and ſtedfaſt. Remedie.* James 1. 17. Pſal. 77.10, 11. Rom. 11.29.

§. 4. Some are diſmaied, for that they cannot keepe their faith (for any continuance) ſtrong and ſtedfaſt, but they feele it wavering, inconſtant, flitting, ſo that they fall into great ſorrow, feare and doubtings. For their comfort they muſt know that there is no ſhadow of change with God, and that it is their weakneſſe ſo to thinke. Men are variable in their affections, whom they dote upon this day, they deteſt to morrow: But ſuch lightneſſe and vanity is farre from our God: His love, mercy, and gifts of grace are all unchangeable. Alſo they muſt be perſwaded, that labouring after and groaning to reſt their wearied ſoules upon the promiſes of mercy, being never ſatisfied till their doubtfulneſſe be removed, will bring a good end; ſo that they ſhall neither miſcarrie, nor be forſaken of the Lord in the loweſt depth of their diſtreſſe. And though for a time they feele not that they have faith or life, they may truly bee alive unto God, as it is evident by ſundry teſtimonies and properties of the new birth, which may

Want of feeling argueth not want of faith.

may bee diſcerned in them who doe moſt complaine of their eſtates. A man ſuddenly ſtriken to the ground, and amazed with ſome violent blow, wanteth not life altogether, though hee perceive it not: Breathing and moving are infallible tokens of life in the body, which by many likelihoods appeareth to bee dead: ſo panting and breathing after the conſolations of the Lord, and the light of his countenance, be undoubted ſignes of the new birth, though they bee not eaſily diſcerned (eſpecially in the houre of temptation) by them in whom they are. Wherefore the weake in faith muſt bee wiſe in heart, and not meaſure themſelves by their preſent faintings and infirmities: but wait upon God, and uſe the meanes which hee hath preſcribed in his Word. As children firſt learne to goe by a ſtoole or fourme; ſicke folke recover their taſte or ſtrength by little and little; plants ſhoot not up ſuddenly and at once, but by degrees; corne ſuffers many a ſharpe ſtorme before it come to ripeneſſe: ſo faith hath its beginning, growth, and confirmation; calmes and ſtormes to ripen it.

Why the faithfull are ſubject to ſuch doubts and want of feeling.

If it bee demanded, why doth God deale thus with his children, and ſuffer them to fall into ſuch depth of doubting, ſorrow and feare? The anſwer is, that in regard of the beleever himſelfe this doubting is a weakneſſe, which muſt bee with-ſtood and overcome: For the attaining whereto, the occaſion of this doubting in him who hath once beleeved muſt bee ſearched out, and ſo removed: which ordinarily is our owne infirmity, neglect of duty, and ſleightneſſe in the manner of performing the ſame, or ſome particular ſin, or proneneſſe to ſin, and nouriſhing the ſame, or long lying therein; whereupon the tender conſcience feareth that his former comfort was but deceitfull and vaine, and ſo doubteth of his good eſtate. But this falleth out by the wiſe providence of God ſo diſpoſing, leſt by the ſudden change from ſo damnable and uncomfortable an eſtate to ſo happie and joyfull, he ſhould be lifted up and conceited, and ſo become ſecure and preſumptuous.

Againe

Againe, this maketh him the more to prize the sense of Gods mercy, and with the greater care to preserve his faith, and to shun all sinne and wickednesse, which might hinder the apprehension of his continuall love.

§. 5. *5 They received the truth at first without due tryall Remedy. 1 Joh. 1. 9.*

§. 5. Satan tempteth some to doubt, because at first they received the truth without due tryall and examination; whose duty it is carefully to reforme whatsoever they espie to have beene amisse: but for one rotten post it is no wisedome to pull downe the whole building. For God is mercifull, and ready to forgive our imperfections, when upon the knowledge and sight wee confesse and bewaile them. The Disciples at first followed Christ in hope of temporall preferment, and yet their faith was sound and true; for when they came to the knowledge of their errour they reformed it, and did still inseparably cleave unto him. It is the great wisedome and mercy of the Lord, for a time to hide from his children the sight of their infirmities and wants, and notwithstanding their manifold weaknesses to afford unto them the sense of his love; lest they should bee utterly discouraged and faint under the burden for want of experience, finding the entrance into life hard and difficult. Naturall discretion teacheth us to deale with children according to their ability, and not to dishearten them by exacting what is above their strength: The like compassion doth the Lord shew to his, by the comforts of his Spirit preparing them to endure the assaults of Satan.

Faith may be true, though much were amisse, when first wee received the truth.

§. 6. *6. They never had that deepe sorrow which many have felt. Remedy. Gods deales not with all alike.*

§. 6. Many Christians bee exercised with this temptation, that they cannot bee the children of God, because they never had that deepe sorrow and long lying under it that many of their brethren have had. Whereas they should know, that not mens examples, but Gods Word must be our rule of direction. The Lord dealeth not with all alike, because in wisedome hee knoweth what is most meet for every man. Doth any man complaine because his joints are set, or his wounds cured with little smart

and

and paine? The Physitian knowes best the strength of his patient, and what hee can beare: what is necessary for one, would kill another. It is good to grieve, because wee can grieve no more for sinne: But to doubt of Gods love, because hee deales gently with us, lest wee should be swallowed up of sorrow, is great ignorance, weakenesse, and folly. God many times keepes from his servants the horrible and gastly aspect of their sinnes in wonderfull mercy, lest the horrour of them, and Gods wrath due for them, should over-whelme them. If God by inticements and speaking to thy heart have brought thee home unto him, thou hast cause to magnifie the tender mercy of the Lord, who hath not dealt with thee after thine inquities: for had hee set thee upon the racke, as many have beene, thou hast reason to thinke, thou hadst never beene able to beare it. Feare of conscience, griefe of minde, doubtfulnesse of salvation commends no man to God; neither is it against a man or with him in assuring himselfe of salvation, whether wee have long or short time beene pressed with such sorrowes, but that hee bee well freed and delivered from such trouble, and discharged of his feare.

Faith may be found in them, who never found such depth of sorrow, as others have done.

Hos. 2.14. Act. 16.14, 15.

§. 7. A poore Christian is oft put to great plunges through the malice of Satan, because there is much weakenesse of spirituall life in him, hee never felt any great strength of grace in himselfe, and what he formerly felt is now decayed. By this Temptation God doth chasten our pride and swelling of heart, unthankfulnesse, discontinuance of care to cherish and increase received graces by meanes sanctified, running into occasions of decay and cooling, and contentment with a small pittance of grace, faith, holinesse: For all which sinnes, and other of like kind, wee must unfainedly humble our selves before God, craving pardon of his meere grace and mercy. This Humiliation is a speciall meanes to ease the conscience; as the wound doth cease raging when it is opened and well drawne.

§. 7.
7. *They never felt any great strength of grace.*
Remedy.

And

We may have true faith, though we never had any great strength of grace.

And it must be remembred, that wee are but children, and therefore weake; yea, and subject to many spirituall diseases, such as take away sense of life: and therefore wee must seeke to bee cured, and not despaire of life. When any one part or member is distempered or ill at ease, wee despaire not of the safetie of the whole person, but labour to cure and restore it to health againe: so when wee have offended, wee should resort to the Physitian Christ Jesus, make our complaint to him, and bee confident for his promise sake that he will help us. And if they who have falne and offended God, may turne home againe to their first Husband with good welcome; shall not they much more be beloved of him, and comforted by him, who have not provoked him, but are onely held downe through feare and infirmity?

Jer. 3. 1.

And though their graces bee small, they may bee true whiles they be small. Little faith is faith, as a little fire is fire. God despiseth not little things in obedience offered to him. In the sacrifices of the Law, not the price of the gift, but the ability and effection of the offerer was respected. And if weakenesse of grace was any just cause of feare, who might assure himselfe of Gods love? Not one. For though some have grace in greater measure than others, yet all are compassed with infirmities, and have not attained unto perfection. But it is not so much enquired how great or little, as how sincere our faith and obedience is. Faith if it be unfained, though but as a graine of Mustard seed; obedience, if it be hearty, though mingled with many infirmities, hath promise of gracious acceptation. And the smallest beginnings are pledges of greater favours, where there is thankfull acceptance, and conscionable use of those already received to the glory of the bestower.

Luke 21.2,3,4.

§. 8.

8. *What they formerly felt is now decayed. Remedie.*

Phil 4.10. Matth.16.18.

§. 8. If what was formerly felt bee now decayed in feeling; even in Gods deerest children there may be decay of graces in part, and for a time. Of the *Philippians* the Apostle saith, your care beginneth to spring againe: be-

like

like they had their winter whom a new Spring revived. It is true the Lord hath promised, that Hell gates shall never prevaile utterly to overthrow the faith of his chosen, or any other grace radically accompanying salvation: but to preserve continuall sensible exercise of any grace, he hath no where promised. The graces of God doe ebbe and flow in his servants (and that by the wise disposition of God) lest if wee had attained facility in all things, wee should thinke that our owne, which is meerly his worke. Who amongst the faithfull doth alwayes heare with equall attention, reverence, chearefulnesse? &c. or pray with like earnestnesse of desire, feeling of wants, assurance to bee heard, or submission to Gods will? or doe any thing at all times so as at some? The Lord many times withdrawes the use of some particular grace, that some other may in greater measure shew forth it selfe in us. Joy and rejoicing in his mercy he witholds, that he might bring to the practice of humiliation.

In Gods dearest children there may be decay of graces.

§. 9. What if a Christian cannot finde, no not after search and examination, any lively sense or feeling of faith; nay, hee cannot discerne any faith at all in himselfe? Hereby the Lord may correct our unthankfulnesse for mercies formerly received, or that presumptuous licence we tooke to our selves in sinning, or in questioning with our selves of his graces: All which things wee are heartily to confesse and bewaile. But for the comfort of the distressed, he is to know that sometimes graces may lye hid, yea, and worke in respect of our acknowledgment insensibly. The seed of faith cannot be lost, after it is once planted in an honest and good heart by the holy Spirit: but the sight thereof may bee hid from our knowledge, and the lively functions thereof intermitted. The childe lives in the mothers wombe, though it know not so much. Life remaines in a man fallen into a dead swound, wherein hee is deprived for a time of understanding, reason, memorie, sense, motion, and all apparent vitall functions. The tree lives in winter, though nipped with frosts, and weather-beaten

§. 9.
9. They cannot find any lively sense of faith.
Remedy.

We may not conclude, there is no truth of grace in us, because we cannot perceive and feele it.

beaten with tempests, dead in appearance. Coales raked close under the ashes, that they give neither heat nor light, doe yet retaine both, though they shew not forth themselves. There is *a generation pure in their owne eyes*, who are not purged from their iniquities: the most holy are not privie to all their secret sinnes, nor throughly acquainted with the deceitfulnesse of their owne hearts: And the graces of the Spirit may lye hid in the hearts of the regenerate, and worke insensibly to their feeling and discerning, as well as corruption lurke secretly and worke privily in the soule both of regenerate and unregenerate. An argument drawne from his sense and feeling, may have some colour in the conceit of a distressed minde: but in truth it is a deceitfull reasoning to conclude, That they have no faith, because they have no sense or feeling thereof in their apprehension.

Prov. 30. 12.

Psal. 19 12.

In time of temptation the godly doe erre many waies in examination of themselves.

In the agony of conscience none are more unfit to judge of our estate, than wee of our owne. Though at other times wee be sicke of selfe-love, and too partiall in our owne case; yet in this state, towards our selves wee are most uncharitable; and being out of love with our selves, wee are apt to derogate from the worke of Gods Spirit in us. It is most certaine also, that in the examination and triall of our estates, wee commit no small errours in the time of temptation, the minde being clouded with the mists of Satans suggestions, and the heart so distempered with feare, that wee cannot discerne the graces of God in us, nor acknowledge boldly what in a sort wee see. Suggestions wee take to be sinnes of consent and purpose; failing in the purposed measure of serving God, or in some particular, wee distinguish not from falling from our generall purpose to cleave unto God in the performance of all duties of holinesse and righteousnesse: we put no difference betwixt absolute falling from purpose, and failing in execution of purpose in some particular. Common infirmities wee judge presumptuous sinnes, or such blemishes as cannot be in the Saints of God: passions wee esteeme as deliberate

berate purposed resolutions; and motions to distrust, which are evidences of weakenesse, are supposed pregnant tokens of totall infidelity. Certaintie of adherence is not distinguished from certainty of evidence: if wee find not assurance of pardon, we conclude there is no faith, though possibly at the present, wee resolve to roll our selves upon the faithfull promise of God, and powre out our soules for mercy.

The Lord diversly gives evidence of his Spirits presence in us. Sometimes a child of God perceives little difference in practice betwixt himselfe and very aliens; yet let him view his affections, he may see grace there: sometimes againe more may bee seene in practice, than in the affection. When the heart is over-whelmed with feare and doubt, a man cannot finde love, joy, or delight in the Word of God; but then his frequenting the house of God, his private reading and conference, are testimonies that his will is bent to the Law of God. But these things are not observed in the times of distresse and bitter anguish; whence it followeth, that God may evidence his presence with us by the Spirit of grace, when by reason of our frailty we cannot discerne it.

If a man can discerne no sparke of grace in himselfe for the present, he is not to despaire.

Furthermore, if a man can discerne no sparke of grace, nor feele any good thing in himselfe, hee is not to despaire. But as the sense and feeling of his present state ought to humble him under Gods hand, and move him to enter into a serious examination of himselfe, and to unfained repentance for his sinnes: so must he take comfort unto himselfe, and prop up his weake declining faith, by calling to minde former times, wherein the Lord hath caused his mercifull and gracious countenance to shine upon him, and wherein hee hath glorified God by an holy life and conversation. For if ever he hath discerned the graces of Gods Spirit by the fruits of sanctification, they are not utterly taken away, though for a time they bee buried from his sight, that hee cannot find them. The seed is not dead that lyeth all winter under the clods, & appeareth not by fruit above ground.

Psal. 77. 3, 9, 10, 11.

If

If he be not able to gather comfort from former experience, but be ready to question that also, yet must hee not give way to uncomfortable and deading sorrow: because the thirstie soule, who neither feeleth inward sap, nor findeth outward fruit of grace, is called to come unto Christ the fountaine of living waters, that in him and by him hee might be eased, refreshed, and made fruitfull. This gracious invitation the poore soule must lay hold upon, and say within himselfe, I will draw neere unto the God of my salvation, and trust in him; for I have his firme and stable promise, that I shall be watered with grace, and refreshed with comfort. If I be hungry, he hath plenty of provision; if barren, dry, and withered, with him there is abundance of grace, that I may be enriched.

Esa.55.1,2. Matth.11.28.

§. 10. The Divell, who *goeth about like a roaring Lion, seeking whom he may devoure*, will not spare to suggest to the contrite and humbled soule, that God cannot or will not forgive his transgressions, which have beene most hainous for quality, many for number, and in which hee hath long lived and continued. And it may be the Lord would hereby correct our former conceits in the dayes of our vanity, that of all things pardon of sinnes is most easily obtained, that it was but a sleight and small thing to sinne against God, that we might well enough take our fill of sinne for the time, and turne to the Lord in old age and sicknesse. But withall, this thought must be held to arise from Satan, and shunned as repugnant to the truth of God. For the promise of pardon is made to repentant sinners without limitation to any time, person, quality, or number of offences. And for the remedy and removall of this temptation, first, we should humble our selves before God for our light esteeme of sinne, and procrastination or delayes: And then consider the endlesnesse of Gods mercies in Christ, the price which was paid for our redemption, the sweet promises propounded in the Word, the stablenesse and perpetuity of the Covenant, and the examples of great sinners received to mercy.

§.10. 1 Pet.5.8. 10. *Their sinnes be many in number, and hainous for quality.*

The hainousnesse or number of our sins make us not uncapable of mercy. Remedy.

2 Cor.1.3. Esa.55.7. Jam 5.7. Jer.3.1,2,3,13,14.

And

And what if a man sensibly feele the heavie burthen of Gods wrath, and plainely discerne his frowning and angry countenance? Though sense of Gods love faile, faith may continue strong. For faith is not grounded upon sense and feeling: but upon Gods gracious promises, immutable goodnesse, and infallible truth. Yea, when [a] sense and feeling cease, then faith which is [b] *the evidence of things not seene*, beginneth it chiefe worke: and the most excellent faith sheweth it selfe most cleerely when wee have no sense or feeling, or when we feele the cleane contrary. Faith looketh to the promise, mercy, power, and truth of God, and to the manner of his working: and seeing his mercy is incomprehensible, his power infinite, his manner of working by contraries, his truth firme and immoveable; therefore in the greatest terrours it beleeveth peace; when God sheweth himselfe an enemie, it apprehendeth him loving and mercifull, and out of the deepest humiliation, above sense or reason gathereth the sweetest consolation. If ever wee have tasted of Gods love and mercy, lively faith concludeth that wee are still in his love and favour, whatsoever we apprehend in our present sense and feeling: for whom he loveth, to the end hee loveth them. Yea, faith goeth before experience or sense of mercy, and waiteth for salvation in Christ, in the depth of miserie, grounding it selfe meerely upon the Word of truth which cannot lie. Wee beleeve to taste the goodnesse of the Lord, not because we have felt already how kind the Lord is; though we may make use of feelings past, to sustaine us in present agonies.

11. *They feele the heavie burthen of Gods wrath. Remedie.*

a Job 13.15.
b Heb. 11.1. *Faith may be strong, when we have no sense or feeling of mercy.*

James 1.17.
John 13. 1.2.

Experience and sense is a stay or prop for our better ease, not the ground upon which our faith leaneth; and though it be shaken, faith continueth firme. If therefore at any time our sense and feeling tell us one thing (namely, that God hath cast us off for ever, and will never looke graciously upon us) and the Word of God assure us of another, to wit, that God doth love us, and will never forsake us utterly; wee are not to give credit to our owne

feeling, but to Gods Word. For our sense is oft deceiving, specially in matters of godlinesse: but the Word of the Lord is sincere and abideth for ever. In bodily diseases of some kinde, wee trust more to the judgement of a skilfull Physician, than to our owne conceits: and shall we not thinke, that God knowes our spirituall estate better than we our selves? What can wee beleeve in matters of religion, if wee beleeve not more than we can discerne by sense or reason? The being of a thing, and the sensible discerning of the thing to bee, are divers. Howsoever at sometimes they concurre, yet oftentimes they are severed and dis-joyned. Because the Sunne appeareth not to us at Mid-night, shall we conclude, that it never hath, or will shine to us againe? Shall a child imagine his Father never did or will truly love him hereafter, because for the present he doth not admit him into his presence, or afford him a favourable and lovely countenance? No lesse absurd, but more injurious is it to our heavenly Father, to conjecture, that no grace or favour is to be found with God, seeing now the beames of his love and mercy are hidden from us.

Psal. 22. 1, 2. & 38. 3, 4. & 77. 7. & 88. 14. Jer. 20. 14, 15.

The deareſt servants of God, who have beene indued with most eminent graces, and highly advanced into speciall favour with him, have yet in their owne sense apprehended wrath and indignation in stead of love and favour, displeasure in stead of comfort, and trouble in stead of peace. Did God tenderly respect them, when he seemed to teare them in peeces, and to breake their bones like a roaring Lion: and shall wee judge of his affection by our present feeling?

§. 11. 12. *They have long used the meanes of grace, and can finde no comfort.* Cant. 5. 2, 3. *Remedie.*

§. 11. But what if wee have long used the meanes of grace, and can finde no comfort? In this case wee must repent of the former neglect to accept of grace offered, and pray to God to forgive and pardon it. Wee must also examine our hearts with all care and diligence to finde out the sins which haply doe hinder comfort, and bewailing the same, stirre up our selves to receive the promises. For oft-times the entertaining of some bosome sinne, which we

we are loath to part withall, is that which makes the breach in our conscience. And sometimes we walke without comfort, not so much because God with-holds it, as that we put it from us; either not knowing that wee are called to beleeve, or not encouraging our selves to strive against feares, or shutting our eyes against the evidences of grace, that God hath bestowed upon us, or mistaking what the testimony of the Spirit is, whereby God witnesseth to us that we are his children. For whiles wee take it to be some vocall testimony, which certifieth us against feares and doubts, even in the middest of temptations, and in a manner whether wee will or no, we fall into no small perplexities, not finding any such certificate in our selves, whereas the witnesse of the Spirit is cleane of another nature.

The godly sometimes walke without comfort, because they put it from themselves.

This is no new thing, that God should cause his children to seeke long before they finde comfort. The Apostle in like extremity *besought the Lord thrice*, that is, often, before hee received answer. And though God delay, either to chasten neglects, or to kindle affection, or that graces hardly obtained may be valued according to their worth; yet will he not alwaies despise his children that cry unto him day and night. The ardent desire shall at length be satisfied, the panting soule be refreshed with the waters of consolation.

Oftentimes God causeth his children to seeke long before they finde comfort. 2 Cor. 12. 8.

Comfort and joy is the reward of our obedience: but patient waiting is a pleasing and acceptable service to God. It is Gods worke to give comfort, it is our dutie to waite for it in the waies of holinesse. Let us bee contented to serve God freely without wages, and in the end wee shall bee no losers. Remission of sinnes and peace of conscience are favours worth waiting for. If the Lord should keepe us on the racke even till the last gaspe, and then impart unto us the least drop of his mercy or sense of his love in Jesus Christ, his grace were unspeakable towards our soules: and let us not then thinke much to waite in patience a little while. We have not waited so many yeeres in the meanes of grace for comfort, as God hath waited

for our conversion. If we have made him to stand knocking at the doore of our hearts long before we gave him entrance; let it not seeme tedious, if the Lord doe not forthwith open to us the doore of his privie chamber, and admit us to the sweet fellowship and communion with him. Comforts when they come are usually proportioned to the measure of tribulation, and multitude of fervent prayers powred out before the Lord. Much trouble receives in the end plentifull consolation.

§ 12. 13. *They are afraid of falling into some fear-full extremity. How this temptation is to be resisted.*

§. 12. Satan molesteth some Christians with feare of falling into some fearefull extremitie: By which temptation it pleaseth God to acquaint men with their own weakenesse, and to chasten or prevent pride, security, rash censuring of others that have fallen into such discomforts, or the like. But for the remedie thereof, let them labour to fortifie faith in the gracious promises, which God hath made to his children, of sustentation and preservation. As faith increaseth, so feare abateth; as it ebbes, so feare flows. And let them to this end consider, that Christ hath [a] prayed for preservation against all separating extremes. And God that cannot lie, hath [b] promised to keepe his children from utter declining, and to establish them that bee feeble and ready to fall. The Lord hath made it knowne to bee his will and pleasure, that he will never take away that grace which once he hath given, but increase it rather till it be perfected and accomplished: and when we are assured of his will, we may relie upon his power for the effecting of it, and inferre hee will keepe us safely, because he is able to establish and confirme us. The greater our weakenesse is in grace, and the more grievous our sickenesse through sinne and the noysome humours of corruption, the more carefully will hee watch over us with his Almighty power. The strong cannot stand by their owne might, if God withdraw his hand: and the weakest shall bee able to overcome their mightiest enemies, being underpropped by the Lord. What flouds of trouble soever doe flow over us, we shall escape drowning, if the Lord hold up our chin.

a Luk. 22.32. Rom.8.34,35.

b Phil. 1.6. Rom.11.29. Psal. 37. 24.

Feare

Feare is a deceitfull and malitious passion, tyrannicall, rash, and inconsiderate, proceeding oftentimes from want of judgement, more than from the presence or approach of evill to be feared, tormenting with the dread of what shall never come, we were never in danger of: It is therefore valiantly to bee resisted, not to bee beleeved or reasoned withall. Feare in our owne strength is by all meanes to bee cherished: but diffidence in Gods power, mercy, goodnesse, truth, and providence is to bee abandoned. The strong must not presume in himselfe, though more excellent than others in grace; nor the weake distrust in the Lord; though feeble, and not able to goe high-lone. The hope of preservation staying upon inherent grace is selfe-confidence: and the feare of falling arising from the sense of weaknesse is diffidence in God. In holy Scripture wee shall finde, that the strongest have fallen, when the weake have stood; and they have beene foiled most grievously, not in the greatest assaults, but when they have given way to their lusts, neglected their watch, or were growne secure and dreaded no danger. The Lord best knowes the strength of his childe, and will not suffer him to bee overtaken with those uncomfortable falls, out of which he shall not recover.

§ 13. 14. *They shall never hold out to the end.*

§ 13. Sundry Christians through the malice of the Devill, bee unsettled with feares, that notwithstanding all their care they shall never hold out in faith and an holy course of life unto the end; but by persecution or other afflictions and provocations shall bee turned backe; specially considering that they are marvellous apt to slip and coole in time of peace, and whilest they live under the meanes of grace. This feare is to bee removed, by calling to minde the promises of God, so plentifully and richly set downe in the word of grace. And they must consider, that the same God who keepes them in time of peace, and blesseth the meanes of grace whilest they doe injoy them, is able and will

How this temptation is to be removed.

uphold them in the time of trouble, and when meanes bee wanting.

Of our selves wee stand not at any time; by his power we may overcome at all times. And when we are soreſt assaulted, hee is ever ready at our right hand, to support and stay us that wee shall not fall. Hee hath well begun, and shall happily goe forward in his worke, who hath in truth begun. For true grace well planted in the heart, how weake soever, shall hold out for ever. All totall decaies come from this, that the heart was never truely mollified, nor grace deeply and kindly rooted therein.

Psal. 16. 8.

Luk. 8. 13.

And as for present weaknesses, it is good to acknowledge and bewaile them; but they must not, for some imperfections, cast downe themselves halfe desperately, as though God regarded them not, or they should wither and utterly decay. For as the drie and thirsty ground or spunge sucketh up much water, so the humble spirit drinkes up much grace, and shall bee repleniſhed abundantly with the waters of comfort. And if their portion of grace bee the smalleſt of all others, they must strive to grow forward, but without discouragement. For of small beginnings come great proceedings; of one little sparke a mighty flame; of a small Acorne a mighty Oake; of a graine of Mustard-seed a great tree: and a little leaven seasoneth the whole lumpe. All feares and doubts, which arise in their hearts, must drive them to send up earneſt prayers to God daily and oft, for this grace of faith to bee more firmely rooted in them: which they must doe willingly and gladly, that they may feele their doubting and feare to vanish as fast, as they perceive their hold in the promises of God to waxe stronger.

§. 14. 15. *They are many waies crossed and afflicted.*

§. 14. Satan beares many in hand, that their manifold crosses and troubles in the world, and their want of outward blessings, is an argument of Gods displeasure towards them. This was the fiery dart, which hee by the mouthes of *Eliphas*, *Bildad*, and *Tzophar* (yea of his owne wife) did shoot at *Job*; against all which, if hee had

had not held out the shield of faith, hee had beene pierced through and through. And wee see by daily experience, that when a godly man is crossed in his wife, children, goods, reputation; these outward afflictions are often great occasions of deadly sorrowes, and grievous temptations touching the assurance of his owne salvation. The remedy is, to thinke seriously and to acquaint our selves familiarly with the properties of God; the truth, unchangeablenesse and nature of his promises; and the manner of his dealing with others of his servants in his wonderfull providence. For thereby wee shall learne, that God doth love tenderly, when hee doth correct severely; and remaineth unchangeable, when our outward condition doth varie and alter: yea, that all his chastisements are but purgative medicines, to prevent or cure some spirituall disease, which hee seeth wee are inclined unto. Should God never minister physicke till wee see it needfull, desire to take it, or bee willing of it; alas, wee should perish in our corruptions, and die for want of help in due time. It is good to humble our selves when God correcteth: but to doubt of his love, when hee dealeth lovingly with us, is a great weaknesse. Also wee should call to minde that God allowes, yea requires, that men in affliction should live by faith, both for a sanctified use in them, and a good issue out of them in due season. And so afflictions or earthly encumbrances would bee no meanes to weaken our faith, but to increase it rather.

Remedy.

Outward crosses are no argument of Gods displeasure.
Job 5. 17.
Prov. 3. 11.
Jam. 1. 12.
Heb. 12. 7, 8, 9, 10, 11, 12.

§. 15. Some godly persons by the subtle and cruell malice of the Devill, are brought to this bondage, that they are perswaded that they are utter reprobates, and have no remedy against their desperation. And this temptation, enough of it selfe to shake and terrifie the afflicted, is made farre more grievous when melancholy possesseth the partie: for that raiseth excesse of distrust and feare, and causeth the partie to perswade himselfe of misery, where there is no cause. In this weakenesse Satan

§ 15. 16. *They are strongly possessed with feare, that God hath utterly cast them off.*

assailes such poore servants of God by spirituall suggestion, tempting them to such sinnes as be very strange, and such as they abhorre the very least conceit of them; and when by such temptations they are brought low, in the anguish and bitternesse of their soules, the Devill laboureth especially to dimme their knowledge and judgement, that they may have no sure hold of any point of doctrine, which may soundly comfort them, that so hee may as a roaring Lyon devoure them speedily. And when hee hath covered their hearts with darkenesse, and brought them into a dreadfull feare of Gods wrath, hee holdeth them at this vantage, that every thing which is before them, is made matter to encrease their distressed estate.

How Christians in this distresse and anguish are to be comforted.

For the stay and comfort of such distressed soules; they are to bee perswaded, that they be not under the wrath of God, neither is his anger kindled against them, for all the feare that oppresseth them, when their estate is in their owne feeling at the worst; because they have not sinned against the holy Ghost, nor maliciously set themselves against the truth and Gospel of God, nor persecuted it wilfully against knowledge and conscience: which one sin only is able to shut them out from all hope of salvation. And here they must beware, they make no more sinnes of that kinde than God himselfe hath pronounced to bee of that sort: for in these matters that concerne Gods Religion, even the perfection of our wisdome is but folly, much more our sicke braines and melancholicke understanding is to be removed farre from handling such holy things. And seeing their consciences doe beare them witnesse, how much these temptations are repugnant to their desires and liking, how gladly they would be freed and delivered from them, how grievous and burdensome they are unto them, and chiefly raised by Satan, who abuseth their simplicity; therefore there is no cause, why they should be so discouraged or out of heart, no more than one that hath had a fearefull dreame, when he awaketh.

Moreover,

Moreover, they are with all earnestnesse to be put in minde (yet with the spirit of meeknesse and compassion) and to consider, how much it doth displease God, that they are removed from their faith, and have given place to conceits and spirits of errour, contrary to the most cleare and comfortable promises made them that thirst, repent, feare and love the Lord, tremble at his word, are broken-hearted, &c. And therefore they should gather more godly boldnesse and confidence in God on the one side, and more courage and strength against Satan on the other side. For if God call and incourage us to trust and relie upon him, and wee standing in need thereof, would most gladly embrace his promises made in Christ Jesus, who is hee that should hinder us? The Scripture, speaking of the malice of Satan in tempting and assailing Christians, biddeth them, *Bee strong and of good courage, and resist strong in the faith.* Satan tempteth them, to overthrow their faith; and by giving place to feares and doubts they advantage the enemie against their soules: but let them take occasion by the temptation to draw nigh unto God, and rowse up themselves more confidently to rest and waite upon the Lord; so shall they please God, and put Satan to flight.

Rom. 8. 28. James 1. 12. Esay 66. 2.

Ephes. 6. 10, 12. 1 Pet. 5. 8, 9.

Neither let them after this be still objecting, that they feele small strength of faith and hope: for thereby the enemy may take encouragement to their disadvantage, when feare setteth open the heart to his malitious temptations, and binds the hands of the distressed that he cannot resist: but let them stir up their courage and resolution to waite upon the Lord, not listening any more to their strong but deceitfull feare. And what though they feele not that sweetnesse, which sometimes they felt? will they therefore judge their state to bee naught? What sweetnesse can the soule taste, when it is over-whelmed with feares, perplexed with temptations, troubled with doubts? Physicke is unpleasant and bitter to the taste: Temptation should not be temptation, if it did not affect. If the soule be now sicke, and

and tasteth not the sweet meates of consolation, which it was wont (as the body which is in a course of Physicke) will they judge themselves to be starke dead, or in a condition irrecoverable? Wee have experience, how divers times the disease prevaileth over the sicke person, that actions saile, and faculties seeme quite to be spent; neither hand nor foot is able to doe their dutie; the eye is dimme, the hearing dull, the taste altered, and the tongue distasteth all things, even of most pleasant relliſh; and the weake and feeble patient seemeth to attend the time of dissolution: when yet notwithstanding there remaineth a secret power of nature, and a forcible sparke of life, that overcommeth all these infirmities, and consumeth them like drosse, and rendreth to the body a greater purity and firmenesse of health than before the sickenesse it did enjoy. Even so it is in this spirituall estate, the soule is sicke, and not dead, faith is assailed, but not overcome; and if in patience the finishing of this secret worke, which passeth all conceit and capacitie of man, be attended, these burning feavers of temptations shall appeare to bee slacked and cooled by the mercy and grace of Christ, and that sparke of faith which now lieth hid and over-whelmed with heapes of temptations, to breake forth againe: And as nature after a perfect crise dischargeth her selfe, to the recovery of former health: so shall all doubts and feares and terrours be removed, and strength of faith restored with such supply, as it shall be able to make evident proofe, what secret vertue lay hid, and yet not idle, in all this uncomfortable plight. Againe, as in outward senses we see sometimes, and feele, and heare, when we doe not perceive it: so we may also have faith, and not alwaies have the sensible perceiving thereof.

Yea, such as most hunger and thirst after righteousnesse, and are poore in spirit and broken in heart, as they doubt and feare in every action lest God be dishonoured by their conversation, so are they jealous of their precious faith, lest it be not in such measure as they desire, or in truth be none

none at all: wherein they may easily be deceived, first, in the discerning, then in the measure and portion. For when the inward feeling thereof doth not answer their desire, and the actions proceeding there-from doe not satisfie their thirst of righteousnesse, whereby releefe may rise to the nourishment of faith, and the satisfying of that holy appetite; they are discouraged and intangled with spirituall cares, from which a more advised consideration agreeable to Gods Word might easily deliver them. And touching the portion, it is a fault to measure the excellencie of faith and power thereof, partly by quantitie, and unseasonable fruits (so to call them) and not by vertue, kinde plantation, soveraigntie, and seasonable fruit: which errour in temptation the distressed are apt to runne into, and so to trouble themselves without cause. Men looke not that Corne should spring in harvest, or be ripe in spring; that trees should bud or beare fruit in winter: because it is not the season for such things. Neither ought wee to expect such strength of memory and lively operative actions of grace, in age, sickenesse, great sorrowes and temptations, as at other times in young yeeres free from such assaults. The fruits of faith, fit for the season, may be discerned by them that can rightly judge, when sweet refreshings formerly enjoyed bee lacking. The effects of faith in great temptations and cloudie seasons are to looke up for helpe, sigh, groane, complaine to God, prize his favour, draw nigh unto him, and cast himselfe upon God, though hee seeme to bee angry: at this time faith is incumbred with many strong feares, wherewith it is burthened, against which it laboureth, over which it doth not easily nor speedily prevaile. Joy, peace, sweet refreshing, and sensible tasting of Gods mercy, be the fruits of well growne faith in the times of victory and freedome: Those Summer-fruits are not to be gathered in the depth of winter. It is an errour, to measure the truth of grace in age, by the effects proper to youth, or the soundnesse of faith in temptation, by the effects peculiar to the daies of triumph.

Neither

Neither are wee to account the nature of any thing, according to our sense, or the shew it maketh. For then should the most fruitfull tree in winter be taken for barren, and the lusty soyle for drie and unfruitfull, whilest it is shut up with the hard frost. But reason, being guided by the Word of God, must leade us rightly to judge of the presence and life of faith in our soules, which being the shield in this our spirituall warfare, endureth much battering and many brunts, and receiveth the forefront of the battell, and oftentimes fareth as if it were pierced through, and worne unfit for battell; yet is it indeed of nature invincible, and repelleth whatsoever engine the enemy inforceth against us, and standeth firmerooted, whatsoever storme Satan raiseth for the displacing thereof.

How then are the distressed to behave themselves in this temptation, when both the sense of faith is dulled in them, and the fruits minister discontentment? They must rightly consider what bee the winter-fruits of faith, and not expect such things in themselves as agree not to that season; and withall remember that the gifts and mercy of God is without repentance: and so take courage unto themselves confidently to cast their soules upon the mercy of the Lord in Jesus Christ. For as he knew them, when they were strangers from him, and loved them, when they hated him, and had nothing which might provoke his mercy, but sinne and misery: so is his goodnesse continued still upon them for his owne sake, and not at all for their deserving. And though they feele their ability weake, the enemie strong, their strength tired and cleane worne, their corruption upon the point to prevaile, the fruits and branches of faith, through these stormy tempests, nipped and shaken; yet the sap of faith shall never be dried up in the root, neither can any winde of Satan so blast, that the immortall seed be at any time quite withered. But patience and constancy, with a resolute minde to beare Gods triall, will bring a good end, yea, by a meeke

going

going under Gods hand in these, they shall learne experience to wade through greater afterwards; and yet in the midst of them, to have hope that they shall not be ashamed.

Say their former course of life past hath not answered that sincerity the Lord rrequireth; what then? Are they therefore reprobates? No, but it argues want of faith? Not so; but place for further increase of faith, and the fruits thereof. Those whom the Lord hath chosen to bee his worshippers, and hath redeemed and consecrated holy to himselfe; they be his plants, and engraffed Olive-branches in his Sonne; who take not their full perfection at once, but (according to the nature of plants) require daily watering and dressing, whereby by degrees they attaine in the end a full stature in Christ. In Scripture wee have example of weake beleevers as well as of strong. As the Holy Ghost hath remembred the faith of *Abraham*, who beleeved above hope, under hope: so hath it recorded the faith of *Nicodemus*, in knowledge simple and weake, in profession and practice timorous and fearefull. In one and the same person we shall finde different degrees of faith at divers times; at one time like a graine of Mustard-seed, at another time like a growne Oake; now like a smoaking snuffe, but soone after bursting out into a bright flame. The strongest faith of any Saint mentioned in Scripture is imperfect, assailed with temptations, mixed with manifold doubtings. For they were subject to innumerable infirmities, which are not specified in the Booke of God; neither was it fit that it should bee a register of their manifold temptations, frailties, and falls. But out of those things which are recorded, we may perceive, they were shaken with assaults, over-taken with corruptions, tripped and foiled sometimes by the policie of Satan. All which is set upon the file for our admonition and consolation. So that a Christian may not account himselfe void of grace, because hee is not perfect in faith, knowledge, and love: but he is wisely to consider the secret worke of Gods Spirit and grace, and take comfort of the smallest crum and drop of this heavenly sustenMark. 9. 24.

John 3. 1.

Numb 20. 11, 12. Psal. 22. 1. & 77. 7, 8.

Rom. 15 4.

ſtentation, and attend the time of perfect growth, according to the good pleaſure of God.

Oh, but they feele not the teſtimony of Gods Spirit, which might aſſure them; they can finde no ſparke of grace in themſelves. Neither doe any of Gods children at all times feele it: but that they may ſee their own frailty, God doth as it were hide himſelfe for a ſeaſon (as a Mother doth from her child to trie his affection) that they may with more earneſt deſire mourne for Gods wonted grace, and praiſe him with more joyfulneſſe of heart when they have obtained it againe. And yet God doth not with-hold comfort from his children, many times when they walke heavily: but their owne frailty and vehemency of temptation, which oppreſſeth them, diminiſheth the feeling thereof. When the winde is loud, the aire ſtormie and tempeſtuous, a man cannot heare the voice of his friend; when the heart is filled with feares, and perplexed with manifold temptations toſſing it up and downe, the calme and ſtill voice of the Spirit is not diſcerned. And in thoſe ſeaſons, the triall of faith is to be taken, by thoſe fruits, which are evident to the eye of others, who can judge more ſincerely than the afflicted themſelves, in that anguiſh of ſoule and ſpirit. As the ſick man during the time of his diſtemper, muſt not truſt to his owne taſte, but rather relie upon the learned Phyſician, and other honeſt and diſcreet friends: ſo the faithfull muſt not give too much credit to the ſuggeſtious of their owne heart poſſeſſed with feare; but rather beleeve their faithfull Paſtor, and other godly and experienced Chriſtians that are about them.

But to yeeld ſo much to their preſent weakneſſe (becauſe in this peplexity they will bee ever and anon queſtioning the ſoundneſſe of former comfort, and integrity of their hearts) ſuppoſe they were deſtitute of grace, add never had felt ſound comfort; ſhould they utterly deſpaire, or give place to deading ſorrow? In no ſort, for Matth. 11. 28. Chriſt calleth the burthened and laden to come unto him

for

for ease and comfort. Being destitute of grace and comfort, they are willed to repaire unto him for both, who hath sufficient in store for them. If they finde not themselves to be eased, they know they are burthened; if they be not watered, they feele themselves to be thirstie; if they beleeve not, they are allowed, invited, encouraged to come unto Christ: To them he calleth, as if he did particularly name them, *Come yee to the waters and drinke*; Come unto me, and I will refresh you. Why stand yee trembling as if your case were desperate? Yee desire helpe, and hee calleth * you, Bee of good courage, and come unto him.

Esay 55.1,2. Joh.7. 37. Apoc.22.17.

* Mark.10.49.

The end of the first part.

The

The Life of Faith.

The second part.

CHAP. I.

What it is to live by faith, and how a Christian should stirre up himselfe thereunto.

MAny and pretious are the fruits of faith, whereof we have use at all times, in every state, at every turne, and in all things that we goe about: which who so would enjoy, he must learne not onely to have, but to use it aright; to live by it here, feeding upon the severall promises of mercy; and not onely to be saved by it, when he goeth hence. The Lord himselfe, the Author and giver of life, hath often taught us, by his Prophet and Apostle, That *the just man*, is not only to believe to Justification, but *to live by Faith*. The worthy servants of God, in all ages, are all brought in as a cloud of witnesses, testifying this truth, that *The just shall live by faith*. By faith *Enoch walked with God*: By faith

Inducements, to live by Faith.

Hab. 2. 4.
Rom 1. 17.
Gal. 3. 11.
Heb. 10. 38.
Gen. 5. 24.
Heb 11. 5.

Heb. 11. 5. Gen. 24. 40. *Abraham walked before God.* *Paul* lived, if ever any, comfortably, happily, from the time of his conversion, to the time of his dissolution: but even whilest he lived in the flesh, *he lived by the the faith of our Lord Iesus Christ.* Without faith what are we but dead moules? living carkases, that carrie about, and are carried with dead soules? The best, most excellent, and pretious part of Man is destitute of true life, till faith be inspired into it from above, whereby we are united unto Christ the fountaine of supernaturall and eternall life. The most glorious or pleasant life of Man, without faith, is but a vaine shadow, a meere picture, and resemblance of life, or of death rather, drowned in carnall delight, full of vexation, and leading towards everlasting perdition. The best worke of the regenerate, if it be not animated and quickned by lively faith, is but the very outside and dull matter of a good and acceptable worke: There is no going right forward in the way to Heaven, if faith be not the guide.

Gal. 2. 20.

Col. 3. 3, 4.

1 Tim. 1. 5. *The end of the Commandement is love, out of a pure conscience, and faith unfained.* That which is here called the *precept*, is not all the law, but onely the precept that *Paul* giveth to *Timothy*, that hee should have care to see that there were no strange doctrine admitted, neither for forme, nor matter, neither for things directly contrary to wholsome doctrine, nor for idle questions, not tending to build up the people in the love of God, and of their Neighbour; as appeareth evidently, both by the verbe before, whereof this word here is derived, and by this same word used afterward in this Chapter, where the signification of it is restrained unto the present matter of exhortatation. Nevertheless, it may well be applied to confirme that every act, of sincere, and unpartiall obedience, must come from a lively, well-rooted, and soveraigne faith.

Iun animad. in Bell. Cont. 5. lib 3. Cap. 11. not. 14.

Verse 3.

Verse 18.

Christ is the fountaine of life, and faith the meane.

Acts 3. 15. Ioh 1. 4. Psal 36. 9.

Christ is the fountaine, and faith the meanes of life. The power and originall of life is intirely reserved to *the Lord and Prince of life, the Light and Life of men, the Author*

Author of eternall salvation: But faith is the radicall band on our part, whereby we are tied unto Christ, and live in him. The body hath its soule which enlives it; and so hath the soule its soule whereby it lives, and that is *Christ the quickning spirit.* Take away the soule from the body, and earth becomes earth: sever Christ and the soule, what is it but a dead carrion? The members die if they be separated from the Head, live so long as they be conjoyned to it: Christ is to his Church, and every living member of it, what the naturall Head is to the naturall members. And so we live primarily and properly by Christ, as by the soule and Head; by faith secondarily, as by the Spirits, the band of soule and body; or by Nerves and sinewes, the ties of the Head and Members. Looke as the leg or arme lives by proper sinewes, uniting them to the Head: so doth every believer live in Christ by a wel-rooted, soveraigne, particular faith, whereby he receiveth Christ, and is made one with him. Thus saith he himselfe, *Who is the truth and the life, I am the resurrection, and the life: hee that believeth in me, though he were dead, yet shall he live*; and, *I am the bread of life, hee that believeth in mee shall never hunger*; and againe, *As the Father hath life in himselfe, so hath hee given to the Sonne to have life in himselfe.* Thus speake the holy Scriptures of him, *In it was life, and that life was the light of men*; *When Christ, who is our life, shall appeare. Our hands have handled the word of life. For the life was manifested, and we have seene it, and beare witnesse, and shew unto you that eternall life, which was with the Father, and was manifested unto us.* And this is the testimony of those three heavenly and earthly witnesses, *That God hath given to us eternall life, and this life is in his Son; He that hath the Son hath life, and he that hath not the Sonne, hath not life.* Whatsoever grace we want, it is to be received from Christ, *Who of God is made unto us wisedome, righteousnesse, sanctification, and redemption:* and whatsoever grace is in Christ for us, it is made ours by faith. And so we finde in divers passages of Scripture that

Heb.5.9.

1 Cor.15 45.

Ephes.1.22,23 & 4.16.

Ioh 14.6. Ioh.11.25.

Ioh.6.35. Ioh.5.26.

Ioh.1.4. Col.3.4.

1 Joh.1.2,3.

1 Ioh.5.11,12

1 Cor.1.30.

1 Joh. 5. 13. *he that hath faith, hath the Sonne; and eternall life in him.* This is lively represented unto us by the Parable of the Vine and the branches, that as the branch receives all the Iohn 15. 5. sap (whereby it lives and is fruitfull) from the Vine, so do we from Christ, being engrafted into him.

Rom. 11. 20. Life then is from Christ as the Author, Prince, and Fountaine: but we live by faith as it incorporateth us in- Ephes. 3. 17. to Christ, and receiveth him to dwell in our hearts So that whatsoever we lend to faith, it redounds to the honour of Christ. Impossible it is, that faith should waxe proud towards her Lord, or insolent over her fellow servants, challenging any thing of desert unto her selfe. No; faith receives all of grace as a poore beggar, and altogether Rom. 3. 27. excludes the hatefull law of boasting. Rom. 4. 16. This is the nature, Ephes. 2. 8, 9, the place, the office of faith: for God hath ordained that 10. life should be through faith, that it might be of meere and rich grace. And if the end, and meanes, appointed of God to lead thereunto, do well consent, then it cannot be, that faith should lift up her selfe against grace, or in any thing seeke her owne praise, and not the glory of God. Among all the gifts of God there is none more usefull then faith: others are profitable for some few things; this is for this life and the life to come, for all parts and purposes of our lives, in the use of it manifold, and rich every manner of way: But evermore it advanceth the grace of God, and causeth man altogether to disclaime himselfe, his ability, and worth. Faith serveth not onely to justifie, but to make us endure in all afflictions without making haste; *The just liveth,* in time of his afflictions Hab. 2. 4. *by faith; He that believeth, maketh not haste.* It doth Esay 28. 16. worke in us, and guide the course of our obedience; *Wee* Rom. 1. 5. *have received grace and Apostleship to the obedience of faith,* not onely in beleeving the promise of the Gospell, but the other part or word of command. It doth also prevaile against all Enemies; *This is the* 1 Joh. 5. 4. *victorie that overcommeth the world, even our faith:* Gal. 3. 2. But in all this, it leaneth upon the grace of God, loo- Rom. 4. 21. Heb. 11. 11. keth

keth to his power,and truſteth upon his faithfull promiſe.

To live by Faith, is by faith in Chriſt to aſſent and adhere unto, and poſſeſſe the whole Word of God as our owne,in all eſtates and conditions; reſting quietly upon his gratious and faithfull promiſe, to receive from his good hand all needfull bleſſings and comforts in fitteſt ſeaſon; and in all good conſcience yeelding our ſelves unto his good pleaſure in ſincere, univerſall, and conſtant obedience. To live by faith is not only to believe in Chriſt for ſalvation, or to believe throughout our life, that we ſhall be ſaved in the life to come;but alſo to reſt upon the grace and free favour of God, that we ſhall have, whatſoever is expedient to bring us ſafely thither, given us freely by the Lord in this life,ſo farre as he knoweth it good for us. *What it is to live by faith.*

God hath made promiſe of all good things, more then we could aske or thinke, that no good thing ſhall be wanting, that whatſoever becommeth ſhall bee for our good: all which the Juſt man poſſeſſeth by faith, and is as well ſaitisfied, when in temptations and trials he hath no meanes of helpe, as if he had all that his heart could deſire. To the burdened God hath promiſed eaſe, refreſhing to the thirſtie; pardon to the penitent,comfort to them that mourne, perfect peace to them that waite upon the Lord; aſſiſtance, comfort, deliverance to them that be tempted; preſervation and protection from evill, with comfortable ſupply of all bleſſings temporall and ſpirituall ſo farre as ſhall be good: all theſe faith embraceth,poſſeſſeth,feedeth upon,and ſo reſteth contented and comforted,as if all helpe that could be deviſed, were preſent and comfort injoyed. Pſal.34.9,10. Rom.8.28. Matth.11.28. Eſay 55.1. Ier.31.34. Eſay 26.1. Pro.10.28. Zach.2.8. 1 Cor.10.13. Pſal 91.2,3.& 84.11. Eſay 43.2. Matth.6.33.

The word of grace *teacheth us to denie ungodlineſſe and worldly luſts,and to live godly, juſtly, and ſoberly in this preſent world*: from this word of command faith cannot be wholly turned aſide by allurement or terrour, but reſteth upon God for ability,and ſweetly inclineth the heart with delight and chearefullneſſe to follow after the Lord. Titus 2.12.

Thus to live by faith, is firmely to relie upon the Word of God, in all estates and conditions, with full purpose to be guided by it, untill the good things contained therein be fully accomplished. This is to be seene in that honourable company of Worthies summed up by the Apostle, as patternes of faith; who in all estates and straights whatsoever they were brought into, in all temptations wherewith they were tried, and in all difficulties wherein they were exercised, yet so lived by faith, that nothing could dismay them, much lesse overthrow them. By whose example we may learne, so to rest upon Gods Word and promise for all needfull helpe, assistance, comfort, and deliverance, what danger or difficulty soever befall us, that we be neither dismayed with terrour, nor turned aside with worldly allurements, nor wearied with delayes, nor faint in the combate.

Heb. 11. 1, 2, 3, 4. &c.

What is to be done, that we might live by faith.

Now for the attaining hereof these two things are carefully to be performed.

Iob 22. 21, 22. Psal. 85. 8.

First, to acquaint our selves familiarly with the Word of God, that we might have it in readinesse for direction and comfort.

Secondly, to exercise faith aright in the Word of God.

1.

The Word of God is the ground of all our faith, whereby we live, be directed, maintained, and upheld in all our trials. The promises of mercy are as so many legacies bequeathed us by our heavenly Father, and by his Sonne Jesus Christ, in his last Will and Testament: The Commandements are so many directions to guide in the way of blessednesse, untill we be full partakers of the good things promised: It is therefore most necessary and behovefull for us to search this Will and Testament for all such legacies as may concerne us: and to binde this law continually upon the heart, that it might leade, keepe counsell and comfort us as occasion requires. Faith is the life of our soules; the Word is the ground, life, guide, and moderator of our faith. If God shall leade us into the

2 Pet. 1. 4.

Psal. 119. 105.

Ioh. 5 39.

Pro. 6. 21. 22.

the darke at any time, or bring us into any ſtraight, that we ſee no way of eſcaping, or meanes of reliefe, will it not be a great ſtay and comfort to our ſoule, if then wee can call to minde the good Word of God, formerly laid up in ſtore, when we can raiſe ſuch hope of helpe in due time, as may quiet and content us, till we doe enjoy in effect the good deſired? When the heart is perplexed with thoughts, diſtracted with feares, and unſetled with temptations; is it not a great refreſhing that we can call to minde the commandements of God, directing what wee muſt doe or leave undone, inſtructing in the way of peace wherein *our feet* ſhall never ſtumble? If we would bee ready and skilfull practitioners in the great art of living by faith, we muſt exerciſe our ſelves in the Word of God, and get into our hearts and memories, at leaſt, the principall promiſes and Commandements, that we may have them in readineſſe for direction and comfort upon all occaſions. *Let the Word of Chriſt dwell in you richly in all wiſedome.* Pſal.94.19. Pſal.119.24. Col.3.16.

And here it is to be obſerved, that beſides expreſſe Commandements and direct promiſes generally offered, there be ſpeciall promiſes and Commandements by conſequent, which we are to note and make uſe of. As whatſoever God promiſeth to any one of his children, (not in any ſpeciall or proper reſpect, only concerning ſuch a perſon and for ſuch a time, but) as a common favour belonging to all his children; that we may, and ought to receive as a promiſe made to us; Thus the Apoſtle diſſwading from covetouſneſſe, applieth that promiſe to all the faithfull, which in ſpeciall was ſpoken unto *Ioſhuah, I will not leave thee, nor forſake thee.* Whēſoever we find that any of Gods people have prayed for any good thing, and have bin heard, if it were not by ſpeciall prerogative peculiar to them, we may take it as a promiſe to us. *I ſought the Lord, and he heard me: and delivered me from all my feare. They looked unto him, and were lightned: and their faces were not aſhamed. This poore man cried, and the Lord heard him, and* Heb.13.5. Pſal.34.4,5,6.

saved him out of all his troubles. What favour God hath shewed unto any of his children, according to promise and covenant of grace, the same may all that be in covenant with him, expect and looke for. For all the faithfull have the same God to be their God, live under the same covenant, and have interest in the same promises of mercy. Thus *Iames* exhorting to patience in trouble, alledgeth the example of *Iob, Yee have heard of the patience of* Job, *and have seene the end of the Lord.* As for extraordinary favours, or deliverances, granted unto some persons, by speciall priviledge, and not by vertue of common covenant: we cannot promise our selves the same in particular from their example; nor did the Lord vouchsafe the same to the same persons at all times: but as such peculiar mercies imply a common ground or reason, they are unto us arguments of comfort and incouragement. God doth not ordinarily send his Angels to open the prison doores, nor stop the mouthes of Lions, nor quench the force of the fire for the preservation of his people: but from such extraordinary examples we may conclude, that God will be with us in the fire and in the water to deliver or comfort us, to succour or support us, that we shall not be forsaken, much lesse overcome. Also in the practice of the servants of God, we may learne our duty: for whatsoever they did upon common grounds and reasons, pertaining to us no lesse then unto them; that duty belongeth unto us, as well as unto them, and their example is for our imitation. Speciall Commandements, by priviledge given to some peculiar persons, belong not unto them, who have received no such warrant: but if the immediate ground be common, the duty it selfe reacheth unto us.

Iam. 5. 11.

Psal. 91. 15. Esay 43. 2. 2 Cor. 4. 8. 7.

Phil. 3. 16. 17. Pro. 2. 20.

2.

Being acquainted with the Word, if we would live by faith, we must exercise it aright therein, and that consisteth in divers acts.

The acts of Faith. Acts 24. 14.

First, Faith doth firmely and universally assent to the whole Word of God, and set a due price and value upon it,

it, as that which containes the chiefe good of Man. The Gospell is that pearle of price, in comparison whereof the merchandise of silver and gold are of no worth. Mat. 13. 45, 46

Secondly, It ponders the Word seriously, and treasures it up safe. Earthly men keepe the conveyances and assurances of their Lands very circumspectly, lay up their bils and bonds, write upon them, know when they expire, and what to challenge by them. The promises of God unto the faithfull soule, are insteed of all assurances, bils and bonds for his livelihood, maintenance, protection, assistance, deliverance, comfort and everlasting happinesse: therefore he is carefull to view them often, lay them up sure, meditate upon their stableneſse and certainty, and cast with himself what profit and comfort they will bring in fittest season, Psal. 119 11.

Thirdly, It preserveth and keepeth in the way of the promises, it perswadeth, inciteth, and strengthens therein. All the promises of God are free, his favours of meere grace; but this free favour is in speciall bequeathed unto the penitent, meeke, humble, upright, that walke in the undefiled way, and doe none iniquity: and faith in these promises expecting the Lords helpe al sufficient in due season, carrieth a man forward in the path, wherein hee shall finde rest and peace, and will not be turned out of the right way, then which it acknowledgeth none safe or pleasant. Pro. 19. 16. Psal. 119. 1, 2 3.

Fourthly, It plies the throne of grace with earnest and continuall supplications, intreating helpe and succour according unto promise. Faith hearkeneth what the Lord speaketh, and speaketh backe againe in fervent groanes and desires. It hath the promise of God, and therefore is bold to pray, and will not keepe silence. 2 Sam. 7. 27.

Fiftly, It looketh up directly unto God, his wisedome, power, mercy, and faithfullneſse: If meanes bee present, faith beholdeth Gods hand in them: if meanes be wanting, the eye is lifted up unto the Lord, who can

can provide meanes, or worke without meanes and againſt meanes, and moſt certainly will performe what he hath promiſed when it ſhall be for our good. Pſal. 5. 3. *My voice ſhalt thou heare in the morning, O Lord, in the morning will I orderly addreſſe unto thee, and will looke out.*

Sixtly, It reſteth quietly obſerving the effects of Gods promiſes, and triumpheth before the victory. Pſal. 13. 5. *I have truſted in thy mercy, my heart ſhall rejoyce in thy ſalvation.* But of theſe more at large in the particulars following.

Now for the better ſtirring up of our ſelves to live by faith.

Meanes to ſtir up our ſelves to live by faith.

1. *Finde out thy unbeliefe.*

Firſt, We muſt find, and ferret out the Infidelity, that lurketh in our boſomes; condemne it, and make it odious. Ah, how is my heart fallen by unbeliefe? What a maſſe of infidelity harboureth in my breaſt? O Lord, I am groſſely ignorant of thy waies, doubtfull of thy truth, diſtruſtfull of thy power and goodneſſe, diſobedient to thy Commandement. Thou haſt given rare and excellent promiſes in thy holy Word; but I enquire not after them, rejoyce not in them, cleave not unto them in truth and ſtedfaſtneſſe, ſettle not mine heart upon them, make them not mine owne, keepe them not ſafe, that I may know what to challenge by them, prize them not according to the worth and value of the good promiſed Becauſe by a civill faith men believe men, therefore they ſeeke to get their ſecurity, and if they have a man of credit his word for what was deſperate, they are glad; If they have bonds or ſpecialties, they boxe them up, they know when they expire, what to challenge by vertue of them, they will do nothing that may be prejudiciall to themſelves therein. But as for the promiſes of life made in thy Word, I ſeeke them not, build not upon them, hide them not carefully in my heart, caſt not ſeriouſly with my ſelfe what good I may aſſuredly looke for by vertue of them, keepe them not continually in thought to cut off all carnall reaſonings and

and distractions, am not wary to prevent what may bring prejudice to my soule and state. Thou threatnest in thy Word, but I do not feare, am not carefull to decline sin. Who is so hardie as to thrust his finger into the fire? But I have suffered my selfe often to be carried aside with lusts through unbeliefe. How many wicked motions have I entertained? what sinfull passions have I nourished? how vainly, rashly, wickedly have I spoken, though I have bin warned by thy Word of threatning to the contrary? True and righteous are thy precepts, according to which thou hast commanded me to walke: But I have followed the customes, examples, and traditions of men, the suggestions of Satan, and allurements of the World. Lust and passion have oft come betwixt my heart and thy holy precepts, whereby I am turned aside from the straite way of peace. I can find small relish and savour in the Word of life, I digest it not, feed not upon it, hunger not after it, am not changed into the nature of it. I receive not the truth, or it abides not in me for substantiall nourishment: I beleeve no further then I see, feare no more then I feele, start aside in temptation.

Symptomes of unbeliefe.

The Symptomes of unbeliefe are evident. From this root springeth that unmeasurable deadnesse that presseth downe. If a man of authority threaten with racke or gibbet, I quake and feare: but when I heare the judgements of God denounced against my sins, I am scarce moved at all.

From this ariseth impatience, murmuring, discontent, unquietnesse, when outward things are wanting: For did the heart cleave fast unto God, it would rest quiet in his promise, if all other things were lacking.

Psal. 78 19, 21 22. Num. 14. 27.

Selfe-confidence, resting in meanes, and leaning upon them, as lands, riches, friends, *&c.* are effects of unbeliefe. He that rejoyceth in Christ Jesus can have no confidence in the flesh. As we grow downe, denying our wisedome, and all strength we can make; so doth faith in our great God grow up; as we swell or be puffed up in conceit of our

Rom. 10. 3. Jer 17. 5. Psal. 40. 4. & 52. 7. Phil. 3 3. Ier. 9. 23.

our wisdome or strength, so doth faith languish or decay. So much as the heart stayeth upon the creature, it is by sin with-drawne from the Creator. But my heart is much poysoned with seife-sufficiencie: I feele my selfe apt to leane upon mine owne devices, to presume upon mine owne strength, and so wickedly to depart from God. If meanes be at hand I grow secure; forgetting, that further then God doth send forth his Word, they can doe nothing. If meanes be wanting, I faint, or at least, am greatly distracted, not remembring that it is all one with God to save with many as with few, with small or no meanes as great, If I enjoy the things I would, I thinke much upon the meanes, ascribe little to Gods blessing: my affections do worke more lively on this or that which fell out (as men speake) more luckily, then on the blessing of God, which is all in all. In any matter of weight concerning liveli-hood or state, I am ready to plod what friends I can make, what meanes be present, what likelihoods of good successe, and here I rest, not seeking to the Lord, though all judgement come from him. But if this or that requisite (in my judgement) cannot be obtained, though I be never so diligent, seeke never so earnestly, still I distrust and suspect the event, saying in heart, that it cannot prove well. And when my desire is accomplished, the meanes are still in mine eye, I thinke my selfe indebted to such or such friends, never able to requite their kindnesse; when the chiefe cause, upon whom all things depend, is much forgotten, not affectionately remembred. In trials I am very tottering, and like a poore creeple, who leaneth upon his crutches, easily brought to the ground, when sensible helpes are taken away.

Pro.19.26.

Matth.6.30. Ioh.12.43.& 5.44. Matth.14.31. Mar.8.16,17.

Carnall delights, covetousnesse, love of praise, double diligence about earthly things, and excessive care: these are evill accidents of this disease. Did we possesse the spirituall comforts of the Word, the heart could neither covet, nor take pleasure in the transitory things of this life.

Did

Did we assuredly believe that our Heavenly Father will provide for us, we would not disquiet our selves with troublesome thoughts about living, maintenance, and successe of our labours. But, ah, how is my heart taken up with distracting cares, drawne away with carnall pleasures, and aspiring desires after great things. If riches increase, I rejoyce in them; If troubles or crosses come on, my head is wholy busied about them; I can keepe no measure in casting, discoursing, contriving how things will goe. The many thoughts that I spend about these things to no purpose, upon no occasion, doe more then sufficiently convince the earthly distemper of my heart.

Partiall obedience, indulgence to any sinne, sleightnesse in the performance of holy duties, and rashnesse in the undertaking of ordinary works without feare, reverence, and due consideration, is the evill fruit of unbeliefe. For the strength of faith is uniforme, it fighteth against all sinne; feedeth upon the dainties that God hath prepared for them that love him, and teacheth in naturall and civill actions to hold Christ, that his Spirit may guide us in the doing of them. But I have beene too favourable to boisterous passions, evill lusts, vaine rovings, idle speeches, neglect of holy duties. I have prayed without intention, fervencie, or care to speed: I have heard the Word, but not attended unto it with diligence, not laboured to get it into possession, nor to be changed into the nature of it. I have feasted without feare or thankfulnesse; I have laid me downe to sleepe and risen againe, not minding the promise of God, who giveth sleepe to his beloved, not acknowledging him who is my life, and the length of my daies, nor fearing the grin that is set for mee in every creature and businesse of this life.

What shall I say? O Lord, I have sinned against thy goodnesse, power, mercy, and truth; against the Mediation and blood of Christ. *He that believes not in God, makes him a liar,* then which what can be more reproachfull? 1 Iohn 5. 10.

full? He that resteth not upon Christ, maketh his bloud of none effect, then which what is more abominable? To feare the threats of Man, to rest on his Word, to obey his Commandements, when the will and pleasure of God is neglected; what is this, but to rob God of his glory, and set up Man in his roome or steed? If a great Man should threaten, would I not be carefull to decline his wrath? Shall my God threaten, and I be secure and careless? If I have a mans word or bond that is of worth, I write upon the matter as if I had it: Shall I not joyfully rest in the word, seale and oath of my God? If a Man of great place should be asked a pawne, and not credited on his word, he would take it in evill part: what a shame is it, that I should not believe God further then I have his caution? The servants of Noblemen attend on their Lords pleasure at an Inch, come at their call, goe at their command, do every thing exactly that is given them in charge: What wretchednesse is this in me, that I have obeyed the Lord by the halves, beene sleighty in his worship, most negligent where all diligence is no more then duty, most praise-worthy. As I have dishonoured God, so I have hurt mine owne soule. If it were not for unbelief, nothing could harme me; this doth all the mischiefe: for it rejecteth the medicines, which taken, would cure all maladies; and pulleth off Gods plaisters, which lying on would salve our miseries: it defileth our best workes, doubleth the bitternesse of crosses, pulleth downe many judgements upon us, disinableth in the combate against Sathan, is the nurse of spirituall idlenesse, and hindreth the sweetnesse of all holy duties. It were just with thee, Deare Father, to cast me off for ever, and give me over to the vanity of mine unbelieving heart. I have drawne backe from thee by infidelity, cleaving to the lusts of the flesh and allurements of the World, trusting in vaine devices; and thou mightest justly forsake me utterly for this mine hypocriticall starting aside from thy testimonies. O Lord, I am not more full of infidelity by nature,

Tit. 1. 15.
Esay 7. 9.
Num. 20. 12.
Luk. 1. 20.

Heb. 10 38, 39

nature, then of my selfe unable to remove it: unto thee therefore, do I lift up my soule; O tame in me the fiercenesse of infidelity, and teach me to believe as thou hast commanded: then shall I cleave unto thee inseparably, waite confidently on thy salvation, and serve thee chearefully as long as I live. Thus are we to finde out, and make infidelity odious.

2. See the necessity and preciousnesse of Faith.

Secondly, We must labour to see the necessity, and preciousnesse of faith; and these seene will make a man hold hard, ere he part with it. A man that hath a great charge, his whole state about him, will as soone lose his life, as part with his treasure. Of what excellency and use is this grace of faith, which subduet[h] passions, overcommeth allurements, maketh things, impossible to the flesh, easie and delightsome; inableth to stand fast when we are buffeted by Satan, lifteth up the head amidst all the surges of temptation, remaineth victorious in all combats, raiseth us up when we are laid along, and our weapons beaten on our Heads; knitteth the heart fast to the heavenly Commandements, quickeneth in deadnesse, and holdeth the Lord fast when he leadeth us into the darke. Who would not preferre the custodie and increa[se] of such a grace before life it selfe? Nay, what is our life without it? If faith live in us, we live blessedly, whatsoever misery compasseth us about; if faith decay, we die; if it die, we perish.

3. Meditate on the grounds of Faith.

Thirdly, We must consider whom we trust, and meditate on the grounds of faith (to wit) the grace, power, goodnesse, truth, and unchangeablenesse of God: for this will strengthen beliefe. We must consider the promises of God, that we may see what his good will and pleasure is, what a Fatherly care of our welfare he hath, and not onely how able but how willing also he is to helpe and succour us; what promises he hath made, and how faithfull he is in performance, for his owne names sake, and of free undeserved love. The Mother of unbeliefe is ignorance of God; his faithfullnesse, mercy, and power.

Those

Psal. 9. 10

2 Tim. 1. 12. Heb. 11. 11. Rom. 4 21.

Those that know thee, will trust in thee. This confirmed *Paul*, *Abraham*, *Sarah* in the faith. *I know whom I have believed, and that he is able to keepe that I have committed unto him, untill that day. He is faithfull who hath promised, and able also to performe.* The free promises of the Lord are all certaine, his Commandements right and good, the recompence of reward inestimably to be valued above thousands of gold and silver: Trust therefore in the Lord, O my soule, and follow hard after him. Thou hast his free promise, who never failed, who hath promised more then possibly thou couldst aske or thinke, who hath done more for thee then ever he promised, who is good and bountifull to the wicked and ungodly: thou doest his worke, who is able, and assuredly will beare thee out; there is a Crowne of glory proposed unto thee above all conceit of merit: sticke fast unto his Word, and suffer nothing to divide thee from it. Rest upon his promises, though he seeme to kill thee; cleave unto his statutes, though the flesh lust, the World allure, the Divell tempt by flatteries or threatnings to the contrary.

4. *Feeling weakenesse of faith looke on Christ.*

Heb. 12. 1, 2.

Fourthly, When we feele our faith weake, we must looke up to Christ, *the beginner and finisher of faith in us.* A fainting body will taste some thing that is cordiall and restorative: and a fainting soule must baite it selfe with looking to Jesus, who is our cordiall and restorative.

5 *Pray for the spirit of faith.*

Fiftly, Faith is a grace that is given from above, and commeth downe from the Father of lights, unto whom we must fly by fervent prayer, humbly begging, that he would by his Spirit both reveale unto us, what be those pretious promises, which he hath made unto his people, and give us wisedome rightly to judge of them, and firmely to receive them in every estate; and above all, to move our hearts so to believe them, that we may assure our selves of all needfull helpe in due time, seeing God allsufficient and faithfull hath promised it,

and

and waite upon him in the way of his Commandements. Mercifull Father, it is my sincere desire, and unfained resolution to draw nigh unto thee, and put my trust in thy mercies for evermore. But of my selfe I have no ability to stand in faith, or to follow hard after thy Commandements; I am full of doubtings, when I can see no meanes to put me in hope of helpe, and ready to sinke downe in despaire: upon every small occasion I am ready to stagger and slip aside. Take pittie upon me, O Lord, for thy mercy sake, for I flie unto thee for helpe. Thou hast commanded me to believe, hold me by thy right hand that I shrinke not; reveale thy promises unto my understanding, give mee a sound judgement, establish me in the faith more and more, unite my heart close unto thee, that all the darts of the Divell may fall off, and not bee able to wound my conscience. Thou hast given me to see my weakenesse in faith, and to bewaile it; to see the necessity and excellent use of faith, and to desire it: give me also stedfastly to believe, according to the riches of thy grace, that I may glorifie thy name.

CHAP. II.

What it is to live by faith in particular touching the promises of pardon and forgivenesse, and how to stirre up our selves thereunto.

THE use of faith, which is as large as the Word of God, must be distinguished according to the parts and severall branches of it, promises, Commandements, threatnings. By promises understand all those declarations of Gods will, wherein he signifies in the Gospell what good he will freely bestow. And these be either Spirituall or Temporall; concerning this life, or the life

What the promises be, and the kindes thereof.

to come; of things simply necessary to salvation, or of things good in themselves, but not alwaies good for us: all which are received, possessed, and injoyed by faith, according as they be promised of God, either with, or without limitation.

Amongst spirituall promises absolutely necessary, without which there can be no salvation, the first and chiefe is concerning pardon or forgivenesse of sinnes and Justification. God of his rich grace and mercy in Jesus Christ doth make offer of free and full forgivenesse of all sinnes to every burdened, thirstie and penitent soule. *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him returne unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon. Returne thou backe-sliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am mercifull, saith the Lord, and I will not keepe mine anger for ever. I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me.*

The promise of forgivenesse of sins.
Isay 55.7.
Deut.30.1,2.
1 Reg.8.35.
Ier.3.12.
Ier.33.8.& 31.34.

This promise is made of free and undeserved mercy, not for any merit that is, or possibly could be in us. *I, even I am hee that blotteth out thy transgressions for mine owne sake and will not remember thy sinnes. I will love them freely, for mine anger is turned away from him. Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. I will be mercifull to their unrighteousnesse, and their sinnes and their iniquities will I remember no more. Be mercifull, O Lord, unto thy people Israel, whom thou hast redeemed.* But when we heare of grace, we must remember Christ, in and through whom God is gratious unto us. Christ is the *Lambe of God, which taketh away the sinnes of the world:* and this great benefit of forgivenesse of sinne is plentifully proclaimed unto us miserable sinners, in and through him.

This promise is free.
Isay 43.25. & 44.22.
Hos.14.4.
Mich.7.18.
Heb.8.12.
Jer.31.34.
Deut.21.8.
Num.14.18.
Yet obtained through Christ onely.
Joh.1.29.

him. *Thus it is written,and thus it behoved Christ to suffer, and to rise againe from the dead the third day; and that repentance and Remission of sinnes should bee preached among all nations,beginning at Ierusalem. Bee it knowne unto you therefore, Men and brethren, that through this Man,* (meaning Christ) *is preached unto you the forgivenesse of sinnes. Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christs steed, bee yee reconciled to God.* Hereunto agreeth that invitation of our Saviour; *Come unto me all yee that labour, and are heavie laden, and I will give you rest.*

Luk.24.46,47
Acts 13.38.
2 Cor.5.20.
Mat.11.28.

This promise of grace is received,possessed and enjoyed by faith alone,but by an operative and lively faith. *To him give all the Prophets witnesse, that through his Name,whosoever believeth in him,shall receive remission of sinnes. And by him al that believe are justified from al things,from which yee could not be justified by the Law of* Moses. Though faith be accompanied with other graces, yet Man liveth by it alone,not by it and other parts of grace as joynt supporters,in as much as by it alone he trusts in Gods mercy offered in Christ, wholy relying on it, not partly on mercy, partly on righteousnesse inherent; *We are justified freely by his grace, through the redemption that is in Iesus Christ: whom God hath set forth to be a propitiation through faith in his blood,to declare his righteousnesse for the remission of sinnes that are past. The Scripture foreseeing that God would justifie the Heathen through faith, preached before the Gospell unto* Abraham, *saying, In thee shall all nations be blessed.* And thus the Lord hath ordained for divers reasons.

And received and possessed by faith.
Acts 10.43.
Acts 13.39.
And by it alone
Rom.1.17.
Gal.2.16 & 3.11,24.
Rom.3.24,25,26.
Gal.3.8.
Gen.12.3.
Gen.25.6.

First, this promise is of faith, that it might bee of free grace, which cannot stand with the dignity of workes. *If it bee by grace, then is it no more of works: otherwise grace is no more grace. But if it be of workes, then is it no more grace, otherwise worke is no more worke.* Faith answers the promise, and receives the pardon of

1.
Rom.4.16.
Rom.11.6.

grace as a poore begger, utterly denying all worthineſſe in the ſubject; whereas other graces, had they beene aſſigned to this office, would have challenged ſomething to themſelves.

2. Secondly, it is of faith that it might be ſtedfaſt and ſure to all the ſeed: why ſo? becauſe the promiſe is of grace. Faith and grace doe ſweetly conſent, mutually uphold each other. Faith leaneth upon grace alone: and grace or mercy is promiſed freely, that we might believe; and vouchſafed to him that doth believe and accept it. Without faith therefore the promiſe doth fall. And if the promiſe of remiſſion of ſinnes did depend upon any worthineſſe in us to receive it, wee ſhould not onely waver and be uncertaine, but even utterly deſpaire of ever ſpeeding.

3. Thirdly, that onely is the true manner of Juſtification, which ſhuts forth all boaſting in the dignity of our workes. But faith excludes all boaſting in our ſelves, and teacheth us to glory in the Lord our righteouſneſſe.

Jer. 9. 23.

Rom. 3. 27, 28. *Where is boaſting then? it is excluded. By what Law? Of workes? Nay, but by the Law of faith. Therefore we conclude, that a man is juſtified by faith, without the deeds of the Law. For if* Abraham *were juſtified by workes, he hath whereof to glory but not before God. For what ſaith the Scripture,* Abraham *believed God, and it was counted unto him for righteouſneſſe.*

Rom. 4. 2, 3. Eph. 2. 8, 9, 10. 1 Cor. 1. 30, 31

It is neceſſary to ſeeke pardon of ſin by faith.

As God invites us to receive the promiſe of pardon offered in the Goſpell, ſo it is neceſſary that we embrace it by a lively faith. For in our ſelves we be ſinfull and curſed, no way able to make any ſatisfaction, whereby wee might be delivered, and remiſſion which is of grace, can be obtained by no other meanes, but onely by faith in Jeſus Chriſt. *To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſſe; even as* David *alſo deſcribeth the bleſſedneſſe of the Man, unto whom God imputeth righteouſneſſe without workes; Saying, Bleſſed are they whoſe iniquities are forgiven,*

Rom. 4. 5, 6, 7. Pſal 32. 1.

ven, and whose sinnes are covered; Blessed is the Man to whom the Lord will not impute sinne. Faith goeth directly unto Christ, that by him we might be Justified, and embraceth the promises of God concerning Justification, which is the manner by which alone God hath ordained to justifie us. No man can be heire according to the hope of eternall life, unlesse he be justified from sin by the free grace of God: for sins, not blotted out by the free pardon of grace, separate betwixt God and us, and hide his face from us. *Not by workes of righteousnesse, which we have done, but according to his mercy he saved us,&c. That being justified by his grace, we should be made heires according to the hope of eternall glory.* But no pardon is obtained, unlesse the promise of pardon be received by faith. Faith in the promises of mercy, that we might be acquitted from sinne, and accepted as Just and righteous, doth commend and maintaine the glory of Gods grace intire, and in this respect also it is the more necessary. As a penitent malefactor, if he were to pleade his cause before the Prince himselfe, would not stand upon termes of innocencie or present integrity, because he had his pardon under seale, seeing that was given him to pleade for mercy, not for justice: so the faithfull soule relyeth upon the free mercy of God, and promise of pardon proclaimed indefinitely to all burdened and penitent sinners, and sealed to every beleever in particular by the pledges of the Spirit; not upon those sanctified graces which are given unto him, that he might bee qualified and fitted to plead for grace and mercy.

Gal. 2. 16. & 3. 22.

Isay 59. 2. Tit. 3. 5, 7.

The acts of Faith concerning this promise of forgivenesse be divers.

The acts of faith about promises of pardon.

First, it generally believeth the promise true, and thereby discernes, that sin is pardonable through grace. The knowledge of this, that our sinnes may bee pardoned, or that there is mercy with the Lord to cover sin, is a worke of faith. For whatsoever cannot bee conceived or found out by sence or reason, that is manifested by revelation,

Psal. 130. 4. Luk. 15. 18.

and assented unto or judged true and certaine by faith, or else it remaines as a mystery unknowne. When the Apostle defines, *faith to be the evidence of things not seene*; doth he not intimate, that things unseene to sense or naturall reason, are discovered and made evident onely by faith? Heb.11.1.

But that God will pardon iniquity, transgression and sin, is a truth that can never be comprehended by the light of nature: flesh and bloud hath not revealed it unto us. Supernaturall truths which exceed all humane capacity, cannot be discerned or received by any power of nature: But that God will be mercifull to our sinnes, is a truth supernaturall, hidden from the Angels themselves, untill it was revealed in the Gospell. Who hath knowne the Minde of God, or beene acquainted with the mysteries of his wisedome? In the dayes of security, whilest men sleepe in sin, without all sence of evill, or knowledge of Gods Justice, it is an easie matter to say, God is mercifull, Christ died for sinners: But when the conscience is awakened with the terrors of Gods wrath, and the feareful sight of sin; the experience both of wicked men, and of the Saints of God can testifie, that it is a difficult thing to looke beyond the cloud of justice, and, contrary to the naturall sentence of conscience, comminations of the Law, and present feeling, to believe, that there is forgivenesse with God.

1 Pet.1.12. Rom.16.25, 26. Ephes.1.8,9. Isay 40.13,14. Gen.4.13. Matth.27.5. Psal.77.3,7,8.

2. Secondly, faith stirreth up earnest desires and longings to be made partakers of this mercy of God, and to be refreshed with his gracious and free favour. All holy and fervent desires are both kindled and nourished by it. As our assent to the Divine and heavenly promises is more or lesse firme, certaine, absolute & evident; so are our desires more or lesse fierie, constant, unsatiable, yea in respect of heavenly things unquenchable: As faith languisheth, these faint: as faith encreaseth, these gather strength. And no marvell, for appetite followeth knowledge, and desire is answerable to that certaine and cleare judgement, that we have of the necessity, and worth, value and dignity of the object

Joh.4.10.

object apprehended. Now faith discovereth both the necessity and excellency of the good, certainly contained in the word of promise, (which act of faith is signified by the opening or piercing of the eare) and seriously meditateth upon the singular benefits offered therein, and so raiseth the heart unceasantly to hunger and thirst after them.

And these desires wil be the greater and more constant, the more faith is exercised in the meditation of the goodnesse, freenesse, and certaintie of these promises. Many things are neglected which are most pretious, onely because the value of them lyeth hid, or is not apparent, or the prejudice of sensible, but deceivable experience doth oversway. No marveile then, if the pardon of sin bee neglected, though the benefit be probably knowne, when it is but sleightly thought upon, superficially looked into, custome having inured the Minde by long practice to the pursuite of earthly delights or profits, wherewith it is besotted. But with the true believer it fareth much better, for hee seeth how happy it should bee with him, if his sinnes were covered, and his soule eased of the burden of them, (how ever it fare with him in matters of this world) and withall, hee pondereth the truth and faithfullnesse of the promise made of meere grace, whereby the heart is stirred up, to desire and long after this blessing, above all good that can be imagined. And yet, such is our corruption, we must oft breathe our selves in the meditation of these things, or else wee shall finde our esteeme of pardon to decay, and our desire to grow cold and dull.

Thirdly, It draweth us forward to seeke mercy of God. The wise Merchant first discovers the pearle of price, and then seeketh to get possession of it. The desire of a believer is not a dead or sluggish wish, Oh, that my sinnes were pardoned, when hee never stirreth up himselfe to receive the promise: But it is a deliberate desire, of a benefit knowne, possibly to be attained, attended 3. Mat 13.45,46.

with much comfort, and freely promised by him that cannot lie which is ever accompanied with proportionable care to get and possesse the blessing desired; Faith will not suffer a man to smoother or conceale his desires, nor desires themselves to die: but it preserveth and kindleth desires, and constraineth with an holy violence to lay them open before the Lord.

Thus by faith a man commeth freely to renounce his title and interest in the world, and to part with any thing, that might hinder mercy. The wise Merchant having found *the pearle of price, for joy thereof goeth and selleth all that he hath*; not as if he could merit pardon, but that he might be capable of pardon, and make a faithfull plea for mercy. Matth. 13. 44.

To this end also hee humbleth himselfe, before the throne of grace, in true and unfained confession of his sins, freely judging and condemning himselfe before God, with a broken and contrite heart, *I will declare mine iniquitie, I will be sorrie for my sinne.* So the prodigall sonne comming home to his Father, doth bewaile his former lewdnesse, saying, *I have sinned against Heaven and before thee.* *Pharaoh* and *Saul*, being evidently convinced of sin, may be constrained in conscience to make some confession to men, [a] *I have sinned this time, and the Lord is righteous: I have played the foole, and erred exceedingly.* [b] *Ahab* humbleth himselfe before God, and putteth on sackecloth, in hope to prevent the temporall evill, denounced against him and his house: But the confession of true and unfained faith is free and voluntary, in hope of free pardon and forgivenesse. Temporarie believers may make confession of their sins with some griefe and sorrow, but as they confesse their sins, so they believe: their confession is maimed, and their faith superficiall; they renounce not their interest in the world, which inferres the willing choice of some inferiour good, before the favour and love of God, and their beliefe of the promises is shallow, and subordinate to their base and earthly passions. But the confession

Pſal. 32. 5. Pſal. 38. 18. Luk. 15. 18. [a] Exod. 9. 27. 1 Sam. 26. 21. [b] 1 Reg 21. 29.

feſſion of faith unfained, is hearty and ſincere, joyned with a true deteſtation of all ſin, as that which hath, and would make ſeparation betwixt God and him, if it bee not renounced by him, and pardoned of God. And to them that confeſſe their ſins in this manner is the promiſe made; *If wee confeſſe our ſinnes, God is faithfull, and juſt, to forgive us our ſinnes, and to cleanſe us from all unrighteouſneſſe.* 1 Ioh. 1. 9. *Hee that covereth his ſinnes ſhall not proſper: but who ſo confeſſeth and forſaketh them ſhall have mercy.* Pro. 28. 13. *Only acknowledge thine iniquity that thou haſt tranſgreſſed againſt the Lord thy God. If wee would judge our ſelves, wee ſhould not be judged. I ſaid, I will confeſſe my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſinne.* Ier. 3. 13. 1 Cor. 11. 31. Pſal. 32. 5. Which is moſt lively to be ſeene in the parable of the prodigall before mentioned, where the Father (reſembling God) is ſaid, to have met his loſt ſonne before he came at him, and to have embraced and kiſſed him, after he was reſolved in himſelfe to acknowledge and confeſſe his faults. Luk. 15. 20.

As faith teacheth the poore ſinner to humble himſelfe in unfained confeſſion of his manifold offences, ſo it ſtirreth & encourageth him to powre out his ſoule in earneſt and hearty prayer unto God, for pardon and forgiveneſſe, through the mediation of Jeſus Chriſt. Thus he is taught of God, *Take with you words and turne to the Lord, ſay unto him, Take away all iniquity, and receive us graciouſly: ſo will we render the calves of our lips.* Acts 8. 22. Hoſ. 14. 2. Both theſe may be ſeene in the poore Publican, *who durſt not lift up his eyes to Heaven, but ſmote himſelfe upon the breaſt, ſaying, God bee mercifull to me a ſinner.* Luk. 18. 13. And ſo the Church prayeth. *O remember not againſt us former iniquities: let thy tender mercies ſpeedily prevent us.* Pſal. 79. 8. Joel 2. 17. This prayer of faith is not preſented before God, in aſſurance that his ſins be already pardoned, but to obtaine pardon of the rich mercy of God, by and through the merits of Ieſus Chriſt. And the promiſe is to him that prayeth unfainedly, that he ſhall bee forgiven: *If my people, which are called by my Name, ſhall*

shall humble themselves and pray, and seeke my face, and turne from their wicked waies: then will I heare from Heaven, and will forgive their sinne. Aske, and it shall be given you: seeke and yee shall finde. Whosoever shall call upon the name of the Lord, shall bee delivered, viz. from sin and death.

Mat. 7. 7. Ioel 2. 32. Rom. 10. 13.

4. Fourthly, Faith receiveth the promise of mercy made in Christ, and embraceth or resteth upon the speciall, free mercy of God in Christ for pardon: And hereby we are justified, that is, of sinners made Just and Righteous, not by infusion of holinesse, but by free condonation and acceptation of grace. Christ is every where made the thing, which faith embraceth to salvation, and whom it looketh unto and respecteth, as it makes us righteous in the sight of God: and faith justifyeth, not by any vertue or dignity of it owne, but as it receiveth and resteth on Christ *our Righteousnesse, our Saviour, our Redeemer from sinne and death.* It is the good pleasure of God revealed in the Gospell; to pardon and justifie them from all their sinnes, that believe in Christ; and faith justifieth, as it leaneth upon him, to receive speciall mercy through him, or which is all one, to obtaine forgivenesse of sins of the meere and rich grace of God through him: And this is the most formall act of faith as justifying.

Joh. 11. 25, 26. Acts 15. 11. Rom. 10 4. Gal. 2. 16. Ephes. 1. 15. Phil. 3. 9.

5. Fifthly, It doth certifie of pardon granted and sealed unto us: It doth obtaine, receive, and assure of forgivenesse in particular. *I know that my Redeemer liveth; Thou forgavest the iniquity of my sinne; Thou hast cast all my sins behind thy backe; As for our transgressions thou shalt purge them away: Christ hath loved mee, and given himselfe for me. We know that we are passed from death unto life, because we love the brethren.* These are divine conclusions of a lively faith. But this perswasion or assurance, that our sins are already pardoned, is not an act of faith justifying, as it justifyeth, but an act of faith following justification, a priviledge granted of grace to a sinner now set in the state of grace,

Iob 19. 25. Psal. 32. 5. Isa. 38. 17. Psal 65. 3. Gal. 2. 20. 1 Joh. 3. 14.

grace, or an act of experience in a sinner now justified by faith. Forgivenesse of sins in and through Christ is offered in the Gospell, to every burdened and weary soule that will receive it, as the ground of faith; vouchsafed to every one that believeth; but pardon of sin is apprehended, as already granted, when we come to be assured that we doe believe. Faith in order of nature is precedent to Justification, but Justification it selfe goeth before the sence thereof. As faith obtaineth and receiveth the promise of speciall mercy, it doth not find us Just when we begin to believe, but maketh us Just by embracing the Righteousnesse of Christ; as it certifieth and assureth of favour, it doth not actively Justifie, but findeth the thing done already.

Faith assureth of the pardon of sinne by a double act. First, it layeth hold upon the generall promises made to Believers, such as these; *Hee that believeth shall be saved*: *By faith every one that believeth is justified*; *He that believeth hath everlasting life*. Secondly, it concludes undoubtedly from them, That he believing is already received into favour, and hath obtained remission of sinnes. Now betwixt these two comes the testimony of the renewed Conscience, working upon the soule by reflection, whereby the true Believer is made privie to his owne estate, and assured that he doth believe. The whole is collected thus; He that believeth in Christ is already Justified, or hath received pardon and forgivenesse: This is the voice of faith, grounding it selfe upon the expresse testimony of God speaking in holy Scripture. But I believe: This is the witnesse of the renewed conscience, enlightened by the Spirit, and directed by the Word; whereby the Believer comes to know what God hath wrought in him. For no man can be said to Believe that he doth Believe; but he believeth the promises by faith, and knoweth himselfe to be a Believer, by the witnesse of his Conscience renewed by the Spirit. The conclusion of faith, grounded upon the former propositions, the one expressed in Scripture,

Ioh. 3. 18. Acts 13. 39. Iohn 3. 36.

1 Cor. 2. 11.

ture, the other evident by the witnesse of Conscience, is, Therefore my sinnes are forgiven, or I shall be saved. The order of climbing to this assurance, is the rather to be marked, that weake Christians, who want the comfortable sence and feeling of this mercy, might learne to seeke it in due order as the way is laid downe before them in the Word; and not deject themselves without cause, as though they were utterly destitute of faith in Christ, because they want the sence of this assurance, and so could doe nothing acceptable, because it is not done in faith; nor tire themselves in a prepostorous course, not knowing where to lay the foundation or beginne their worke.

Three prerogatives that accompany confident assurance.

Three prerogatives do ever accompany this confident assurance of our Reconciliation with God.

1.

* Esay 59.2. Phil.4.7.

First, Peace with God, or stable tranquillity and sweete calmnesse of Minde; Sinne * had broken off our friendship and peace with God: but being justified by faith we have remission of sinnes, and so the cause of enmity being taken away, peace is restored, *Even that peace of God which passeth understanding*, and is in stead of a guard to *keepe our hearts and minds in Christ*; that golden Legacie which Christ bequeathed unto his Disciples, when hee left the World. *Peace I leave with you, my peace I give unto you. Being justified by faith, we have peace with God, through our Lord Iesus Christ.* And from this peace begins lively consolation against the temptations of sinne, Satan, and the World: from the sence hereof the faithfull soule may triumph with *David*, *The Lord is with me, I will not feare what man can doe unto mee*; and with the Apostle, *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth: who is hee that condemneth?*

Ioh.14.27. Ephes.2.16,17 Rom.5.1.

Psal.56.4. Rom.8.33,34.

2.

Secondly, Free accesse unto the throne of grace with boldnesse and confidence, Christ as it were leading us by the hand, into the presence of God, that we might enjoy his grace in presence. When we were enemies we fled from

from the throne of God: but being reconciled by his grace, we have free accesse to come into his presence, to aske what we will, with assurance it shall be done unto us. *By whom (sc. Christ) also we have accesse by faith, into this grace wherein we stand.* Rom. 5.2. Ephes. 2.18.

Thirdly, Ioy in the Holy Ghost *unspeakeable and glorious*, which doth so lift the faithfull above the Heavens, that being cheared with the sence of Gods favour, and contented with Christ alone, they despise the world and the base things therein. *We rejoyce in hope of the glory of God. And not onely so, but we glory in tribulation also.* Thus *David* prayed, *Make me to heare joy and gladnesse; Restore unto me the joy of thy salvation.* All these rare and pretious priviledges spring from faith: for *without faith no man can please God*, by faith we have peace with God, by faith we come unto him, by faith we rejoyce in him. *The God of Hope fill you with all joy and peace in beleeving. In whom wee have boldnesse and accesse, with confidence by the faith of him.* 3. 1 Pet. 1.8. Rom. 5.2,3. Psal 51.8, 12. Heb. 11.8. Phil. 1.25. Rom. 15.13. Ephes. 3.12.

But this faith, which highly advanceth the Believer to boast in God all the day long, lifteth not up it selfe, waxeth not proud towards the Lord. Free remission, sweet peace, assurance of Gods favour, familiar and heavenly communion with him, and whatsoever rich token of speciall and intire good will God bestoweth, these cannot puff up, but abase the Believer in himselfe: the higher he is exalted by the free mercy of God, the lower he humbleth himselfe before God. *I will establish my covenant with thee, and thou shalt know that I am the Lord: That thou mayest remember, and be confounded, and never open thy mouth any more: because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God.* Ezek. 16 62, 63. & 36.31, 32.

Sixtly, By faith wee continue in this blessed state, in sweet peace & fellowship with God. We can never take the eye from Christ, but immediately the remembrance of former sinnes doth trouble and vexe the conscience: 6.

and

and daily weakneſſes and infirmities will breed no ſmall diſturbance, if we doe not ſue forth a daily pardon. Therfore as we believe to Juſtification, ſo muſt we continue in believing for the actuall pardon of our daily treſpaſſes.

Rom.4.5. The Apoſtle ſaith, *God juſtifieth the ungodly:* but by ungodly in that ſentence of *Paul*, he is meant, who doth not bring his workes or merits, nor looke to his graces, qualities, acts, or vertues in the matter of Juſtification: but doth bewaile his impiety, and flie to the throne of grace for pardon, being convinced of guiltineſſe. Thus *Abraham* was all his time comprehended in this Catalogue, and is made by the Apoſtle, as a perpetuall, ſo a principall inſtance of that finall reſolution:

Rom.3.28. *Therefore we conclude, that a man is juſtified by faith without the workes of the Law.* For if believing in him that juſtifieth the ungodly, was imputed for righteouſneſſe unto *Abraham*, after he had beene for a long time more righteous then the ordinary ſort of Gods Saints or choſen, *Abraham* all this while unfainedly believed himſelfe to be a ſinner, no way juſtified in himſelfe, but ſeeking to be juſtified by him, who if he ſhew not mercy to ſinners, whileſt they bee ſinners, all mankind ſhould periſh utterly. The drift and ſcope of *Paul* in the third and fourth to the *Romanes* is onely this: That although men may be truly juſt and holy in reſpect of others, and rich in all manner of works, as *Abraham* was thus farre knowne and approved, not by men only, but by God: yet when they appeare before Gods Tribunall, who beſt knowes as well the imperfection, as the truth of their integritie, they ſtill acknowledge themſelves to bee unprofitable ſervants, alwayes praying, *Lord, forgive us our ſinnes, and bee mercifull to our offences.* So that all men, even the moſt holy, are ſinners in themſelves, and in the ſight of God, in the Apoſtles ſence, and are juſtified by grace, not of debt, after the infuſion of ſupernaturall holineſſe. The ſincere and upright

Pſal.32.1,2. Rom.4.4,5,6. man, *in whoſe ſpirit there is no guile*, is juſtified, not becauſe of his ſincerity, but becauſe the Lord imputeth not

that

that ſin unto him, which he ſtill unfainedly acknowledgeth to be in him, continually praying, *Lord, enter not into judgement with thy ſervant*; alwaies confeſſing, *Lord, in thy ſight no fleſh living can bee juſtified*, to wit, otherwiſe then by not entring into judgement, or by non-imputation of his ſins. And faith that layeth hold upon the promiſe of mercy offered in Chriſt, cauſeth a man every day to humble himſelfe for ſin, and to ſeeke pardon by earneſt prayer, every day it receiveth and feedeth upon the promiſes made in Chriſt, and ſo aſſureth that his ſins are done away as a miſt. Pſal. 143. 2.

And thus a Chriſtian may live by faith for many daies, or rather all the daies of his life, in ſweet peace and communion with God, if he will learne to maintaine, and take paines to uſe his faith aright. It is to be lamented that amongſt Chriſtians, who deſire to live honeſtly and keepe a good conſcience, ſo few know, ſo many neglect the ordinary uſe and improvement of their faith; as if it ſerved onely to give them comfort in the remiſſion of ſins at their firſt converſion, and then had finiſhed all it ſhould or could doe, except till they fall into ſome notable decay, if not great offence, or be plunged into deepe doubts, or be exerciſed with ſome great afflictions: whereas the daily uſe and improvement of faith for the continuance and increaſe of aſſurance of forgiveneſſe, peace, acceſſe unto the throne of grace, Joy, and communion with God, is as neceſſary, ſhould be as conſtant, as in the uſe of Fire and Water, of the Light, of Meate or Drinke, or whatſoever is more ordinary for the comfort of the Body. Serves faith for entrance and beginnings, and not for continuance, progreſſe, and encreaſings? Is faith the breeder and bringer forth of Joy and Peace, and not the Nurſe and foſter-Mother of them, cheriſhing and feeding them, till we come to a full and perfect age in Chriſt? All fruits, the neerer they come to ripeneſſe, the ſweeter they be: and ſo is the fruit of faith ſweeter in the eare then in the blade. If the ſence of pardon be pleaſant and delightſome at the firſt,

first, must it not increase, as strength of faith and spirituall acquaintance with God increaseth?

Is it not easier to preserve peace, then to recover out of dumpes and distresses? Every day to reckon with our soules, and get our debts cancelled, then to doe it now and then, when we have run farre behind hand, not knowing which way to turne our selves? Fire once kindled is kept burning with lesse paines, then being oft quenched, it can be kindled. The labour of maintaining health is much lesse, then the toyle of recovering out of sickneſse. Let us then learne to make use of our faith every day; As every day to humble our selves before the throne of grace, and begge the pardon and forgiveneſse of our sinnes; every day to looke unto the grounds of comfort, and meditate thereupon, that we may finde joy and sweetneſse therein; every day to renew our faith in believing the pardon of such particular offences, as we have espied in our selves that day, and confessed before the Lord, with sighs and groanes for mercy. Let us thinke seriously with our selves, how excellent a thing it is to be in league of amity with God; how blessed and pleasant a state to be freed from the feare of death and Hell; how rich and comfortable a thing to be Heire of Glory. Let us often stirre up our selves to converse with Christ; the better we know him, the more delight and contentment we shall take in fellowship and communion with him.

Psal. 139. 17, 18. & 36. 7.

This is to live by faith, and to stirre up the grace that God hath given us. This is to maintaine faith, that it may serve us. Fire in the embers glowes not, heats not the house: Faith in the heart not used, doth neither increase, nor comfort. A man may well be said not to have the wealth, he useth not for his benefit: surely he wants the benefit of faith, who exerciseth it not. Vse limbes, and have limbes. The beauty and benefit, yea, the very increase and perfection of all gifts, vertues, and graces consisteth in use, and action. Exercise perfecteth understanding and memory; strengthens the disposition of the soule, increaseth vi-

2 Tim. 1. 6.

gour,

gour, begetteth promptneſſe: the more thou doeſt, the more thou maiſt. The oftner the liberáll man gives Almes, and doth good turnes, the more his liberality growes and ſhines. Let any man diligently and throughly improve his faith, and great will be his faith, and great the joy it will bring in.

It is our fault, if we ſuffer Satan, with light temptations, ordinarily to interrupt our ſpirituall mirth, or to detaine us in dumps and penſiveneſſe. Did we but carefully maintaine our faith, it would doe away all diſturbance which is within us againſt our ſelves, and tame the rebellion of luſt againſt the ſpirit of the minde renewed; it would ſecure us againſt the power of enemies inward or outward, that they ſhould not be able to hurt us, much leſſe to prevaile againſt us, and repreſſe or vanquiſh all perturbations, which ſpirituall wickedneſſes, unbeliefe, want of godly contentation, defects in our condition, might occaſion: it would expell unquietneſſe, keepe under paſſions, allay feares and griefes, and calme the boiſterous ſtormes of diſcontent. Let us keepe our faith, and it will keepe our Joy: It will keepe it an even ever-flowing current, without ebbe and flow, cloudes and eccliplſes: let us increaſe our faith, it will increaſe our joy.

To what meaſure of joy a Chriſtian may attaine.

But to what meaſure of Joy may a growne Chriſtian attaine, if he be carefull to preſerve and ſtirre up his faith? It is a ſmall thing for him to come to an ordinary pitch of chearefullneſſe. Except his joy exceeds the mirth of a worldling in the quality and quantity of it, If his mirth be not a ſweeter, and more raviſhing-mirth, of an higher kinde, of a more pure nature, of a more conſtant tenure, then any carnalll mans what-ever; he diſparages faith. The Chriſtians joy, *is joy unſpeakeable and glorious, joy in the Holy Ghoſt*, another manner of Joy, then ever entred into the heart of a naturall man. So is that Text to be conſtrued, *eye hath not ſeene, &c.* not chiefly of the joyes of Heaven, which here the ſpirituall man himſelfe cannot tell what they ſhall be, but of the Goſpels joy, of the wine

1 Pet. 1. 8. Rom. 14. 17.

1 Cor. 2. 9, 10.

and fatlings, already prepared, and now revealed to the Believer by the Spirit: which if the carnall man scorne and scoffe at, it is because he cannot comprehend it. It is a more pure and constant joy, which needs not the support of earthly delights: his joy is within, he joyes in the favour of God, which is unchangeable. It beseemes not a Christian to bee merrie in one estate, dumpish in another, as if their joy depended upon their outward condition. No, no, the favour of God alone is sufficient to uphold a good mans joy. *Your joy no man taketh from you. We glory in tribulation also*: And great reason, for if sin be pardoned, every thing causeth a progresse of salvation. Were it not odious to see one professing some liberall Science, to live by lewd and dishoneſt shifting? No better sight is it, to see a Christian hanging his joy upon course and earthly pleasures, who hath more noble and generous, yea, Angelicall delights, then which what hath Heaven better but in degree onely and manner of fruition? *How excellent is thy loving kindnesse, O God, therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatnesse of thy house: and thou shalt make them drinke of the river of thy pleasures. For with thee is the fountaine of life: in thy light shall we see light.* It is a pleasure to him, to want other pleasures, who is oft and every day serious in the meditation of the remission of his sins, the free grace and eternall love of God towards him in Jesus Christ. Be diligent

He that is every day busied to fetch out a pardon of course for his daily infirmities, and to make even reckoning betwixt God and his Soule, that nothing remaine on the score to interrupt his peace, shall neither be idle, nor unprofitable; neither want imployment, nor comfort. This course can open no gap to licentiousnesse, liberty in sin, or carnall security: for he is ever most studious not to run into arrerages, who is most desirous to have his debts cancelled and blotted out. Faith is of the nature of soveraigne purifying waters, which so wash off the corruption of

Calu. in 1 Cor. 2. 9. Iun. par. lib 2 pag. 31.

John 16. 22. Rom. 5. 3. James 1. 2.

Psal. 36. 7, 8, 9.

Psal. 19. 12, 13.

of the ulcer, that they coole the heate, and ſtay the ſpread of the infection, and by degrees heale the ſame. And of Cordials, which ſo comfort and eaſe the heart, as alſo they expell noxious humours, and ſtrengthen nature againſt them. Juſtifying faith takes kindly rooting in a cleane heart, and being rooted purifieth it more and more. Faith, that pleads for mercy, doth cleave to the Commandements, ſtirre up to holineſſe, over-rule the affections, delight in purity, and diffuſe the vertue of the word into every faculty of the ſoule.

Whence it is that many good Chriſtians live ſo long in feare and doubt.

It may be objected, If faith certifie that our ſins be pardoned; and there be ſuch joy in believing, how comes it to paſſe that many good Chriſtians live ſo long in feare and doubt, who would be contented to take any paines to be ſetled in aſſurance of Gods love? The common cauſes of this flowneſſe of beliefe are many.

1.

Firſt, an immoderate aggravation of their ſinne, and continuall thought of their unworthineſſe. Thus the caſe ſtands with many poore Chriſtians; faine they would believe (as they acknowledge) but they are unworthy, they have beene ſinners. Theſe muſt know, it is good they ſhould ſee their owne unworthineſſe, but not that they ſhould be hindred thereby from comming to Chriſt; it is good to denie themſelves, but not to doubt of the mercy of the Lord. Chriſt came *to ſeeke that which was loſt, to binde up the broaken hearted,* and *to ſave ſinners.* He died for his enemies, for the unworthy: He inviteth the burdened to come unto him, and makes ſute to the poore and worthleſſe, that he might eaſe and enrich them. If they were not unworthy, what need had they of Gods mercy? or how ſhould God glorifie the riches of his mercy in pardoning their offences? The feeling of their unworthines makes them fit to receive mercy from God who doth vouchſafe it freely: ſeeing beſides their ſinne, which makes them unworthy, they have a ſence of it; and an heart broken for it. If they were not unworthy, they could not believe: If their caſe had not beene deſperate,

Matth. 18. 11. Eſay 61. 1, 2. Matth. 9. 13. 1 Pet. 3. 18. Rom. 5. 10. Matth. 11, 28.

what neede was there, that Christ should come from the bosome of his Father? Pardon is offered freely of grace, the more vile they be in themselves, the fitter to receive this undeserved kindnesse.

Esay 43.25. & 44.22. Hos. 14.3,4.

Oh, but their sins are grievous and notorious, scarlet, crying, scandalous sinnes? This detestation of sin is greatly to be commended, if they remember withall, that *there is hope in Israel concerning this*: if they will set one eye upon the mercy of God, as they set the other upon the vilenesse of their iniquities. If their sins be many and great, God is *rich in mercy*, *abundant in goodnesse*, hath *a multitude of tender mercies*; His *mercie reacheth above the Heavens*, he forgiveth iniquity, transgression, sin and rebellion. All faults are easily pardonable to his infinite mercy, which exceeds Mans, * as Heaven doth Earth; which can readilier forgive seventie, then Man seven offences. Was not *Adam*, *Manasses*, *Paul*, the sinfull woman commonly called *Mary Magdalene*, the *Cretians* and *Iewes* who imbrewed their hands in the bloud of Christ, received of him to mercy? Doth not he delight to forgive much, that he may binde to love much? Shall not his favour superabound to the sence of faith, where sin hath abounded to the wounding of Conscience? It matters not what the wound is, so Christ bee the Physitian. *The bloud of Christ cleanseth us from all sinne.* Nothing but the bloud of Christ can wash away the guilt of the least sin; and his bloud is sufficient to purge the most polluted Conscience.

Ezra 10.2.

Ephes. 2.4. Psal. 36.5. Psal. 51.1,2. Exod. 34.6,7.

* Esay 55.9.

2 Chron. 33. 12,13. 1 Tim. 1.13. 15. Act. 2.37,38. Luk. 7.47.

1 Iohn 1.7. Esay 1.18.

But they have felt no extraordinary measure of sorrow for sin, they are rather dull and senceless? Are they weary of sin? have they sorrowed to selfe-deniall, and to renounce their interest in whatsoever might separate betwixt Christ and them? To such is the word of Reconciliation sent.

But they have often slipped into the same sins? There is a difference of offences. There bee sins of ignorance, infirmity, forgetfullnesse, and sudden passion, whereunto the

the heart yeeldeth not adviſed conſent, and from which the faithfull by reaſon of their frailty can never be free in this life, in ſome degree or other. Now unto theſe God of his mercy is pleaſed to grant a pardon of courſe, notwithſtanding his ſervants ſtep oft into them through weakeneſſe, provided they humble themſelves, ſeeke mercy, and labour the mortification of their infirmities. *Abraham* twice denied *Sarah* to be his wife, ſaying, *She is my Siſter*. Of *David* it is recorded, that though he were a man after Gods owne heart in all things, except the matter of *Uriah*, yet of frailtie he offended many times in the ſame particular. There be foule, enormous, notorious ſinnes, which wound the conſcience, and ſtop and hinder the lively operation of grace; and theſe muſt be repented of, and adviſedly left and forſaken, before we can believe to the pardon and forgiveneſſe of them. Nevertheleſſe, if a man have often fallen into theſe offences, he is not to deſpaire, but ſeriouſly to confeſſe, and to forſake his ſinne, that he may obtaine mercy. For the Lord inviteth the obſtinate and rebellious to repent, and by word and oath aſſureth them of forgiveneſſe, if they will returne. And if we looke upon examples, we ſhall finde many ſuch, who upon humiliation and earneſt prayer have beene received unto mercy.

1 Iohn 1.8.
1 Iohn 2.2.

But they have fallen grievouſly ſince converſion? So did *David*, and *Peter*, who yet recovered by grace, and upon repentance were forgiven. A foule offence, after grace received, is not unpardonable. The bloud of Chriſt, which waſheth away the guilt of ſins before converſion, is ſufficient to purge the conſcience from ſins after converſion likewiſe. We are commanded to repent of, taught to pray for the pardon of ſins without exception. It is of free mercy that former ſinnes are covered, and by the ſame mercy of God this tranſgreſſion may be pardoned. The mercy of God is everlaſting, his covenant unchangeable, though we be unfaithfull, yet he cannot forget himſelfe. He delighteth to ſhew mercy, and rejoyceth in the

soule that hath sinned, but now lamenteth, saying, *I have sinned, and it did not profit me.* The commandement of God, injoyning us to forgive our brother not seven times but seventie times seven times, if he repent, is an expression of his readinesse to shew mercy, to them who doe oft and grievously offend, if they returne by unfained repentance, and sue for mercy. Oh, then take heed, that to other great and many sins infidelity be not added. Doubting begets deadnesse, whereas looking up unto the promises of mercy, will both ease and soften the heart.

But they cannot believe? Indeed they thinke there is no promise of mercy made to them, upon which they should ground their confidence. Therefore they must know; that God calleth them in his Word, to come unto him, as if he did particularly name them, and promiseth to receive them unto mercy; and then they must consider of the free grace of God in promising, and his faithfulnesse in making good whatsoever he hath promised, that neither want of feeling, nor conceit of unworthines dis-hearten them from drawing nigh unto him. They must think seriously with themselves, I need mercy, and the Lord hath promised it: I thirst after it, and the Lord will grant unto me my desire according to his promise: I am utterly undone if I obtaine not helpe; and helpe is not to bee found, but in the Lord Jesus, who lovingly inviteth mee to come unto him, that I may be refreshed. Seeing therefore I long for mercy, and the Lord makes offer of it in his dearely beloved Sonne, I will goe unto him and humble my soule before the throne of his grace, I will entreate mercy, and rowle my soule upon the promise of salvation. All my helpe is to looke off my selfe an object of confusion, and looke upon Christ an object of consolation; therefore I cleave unto him as mine only Saviour, and trust in him though he should kill me. It doth not please God, that I should stand alooffe and straine courtesie, now hee encourageth me to come with confidence, or give way to doubtings, now I have his promise, who never failed

any

any that trusted in him, who hath done more for me then ever he promised: therefore I will goe unto him in the mediation of Jesus Christ, and importune his grace; if I perish I will perish in his bosome, to die for it nothing shall separate me from his mercy.

2. A second cause of this slownesse may bee ignorance of the way how this assurance is to be sought, upon what foundation it is to be laid, in what order they come unto it. Sometimes they mis-conceive the promises, as if they were offered onely to Believers, and not laid as the foundations of faith; and thereupon falsely conclude, that no promise is made unto them, because they cannot finde that they doe believe. Sometimes they mistake the nature of faith, taking it to be a perswasion or assurance that their sinnes are pardoned; and so conclude, that they have no faith, because they want assurance: when in the order of nature, faith is precedent to actuall remission. And many times Christians are herein deceived, that they feare to receive and apply the promises of grace, till they can finde in themselves such a measure of sanctification, as is scarce, if at all, attaineable in this life. These and such like blockes must be removed by good information, acquainting themselves out of the Word of God, what faith is, the order in which we must climbe up to assurance, how the promises are to be received, and what is the true use of sanctification. But two things are specially to bee learned for their direction.

1. First, that assoone as ever a man feeles sin as a burden, and doth truely, earnestly, fervently thirst to bee eased of it, he hath a calling to come unto Christ to aske, obtaine, and receive mercy. He that was bitten with the fierie Serpent, was appointed to looke up to the brasen Serpent, that he might recover. Oh then delay no longer, bee not held backe with vaine objections and causelesse scruples. Behold, he calls thee to come, why shouldest thou feare in respect of thy vilenes? Faith is obedience, and obedience is more acceptable then courtesie and com-

Isay 55.1. Joh.7.37. Num.21.9.

Matth.11.28. 1 Joh.3.24.

plement. The sooner thou commest, the better welcome. It is rudenesse, and not good manners, not to doe as thou art bidden to doe, yea, and so earnestly perswaded, intreated, and charged to doe. To doe *the worke of God* is to
Iohn 6.29. believe in him, whom he hath sealed and sent to be thy Saviour. And shalt thou not tenne times more honour and please him in trusting upon his mercies, and sealing to his truth, then in fearing his justice, and dreading his power.

2. Secondly, hee that findes himselfe plunged into the gulfe of misery by sin, and destitute of the sappe and fruit of grace is invited to come unto Christ, that hee may receive from him the grace of sanctification, as well as remission: *Oh, every one that thirsteth; come yee to*
Rev.22.17. Isay 55.1,3. Joh.7.37,38. *the waters; Hee that believeth, out of his bellie shall flow rivers of water of life.* The barren in grace must come unto Christ to be supplied of his fullnesse. *By faith*
Gal.3.14. *wee receive the promised Spirit.* Hee that walloweth in sinne, is not fitted to believe, for justifying faith can never take sound rooting in the heart, which is not resolved to forgoe the practice, and hath cast off the love of all sinne: but when a man is wearie of sinne, and findes emptinesse of grace, as he is commanded to pray for mercy, and the gifts of grace, so is hee to believe in Christ, for the obtaining of both. Wherefore study, strive, endevour to believe, and lay hold on the Rocke, as in danger of drowning a man will doe on the tree or post that comes next to hand. When thou hast, in thy conceit, most cause to despaire, labour against it: when thou hast no reason in thy apprehension to believe, believe with all thy power; when the favour of God is lost to thy feeling, it may be present to thy faith, which discerneth what is promised, though to sence it have no being. And for thine encouragement, set before thine eyes Christs freedome to all suiters in the time of his flesh, repelling none who truely desired the price of his bloud. There be other causes of this weaknes, which have been mentioned, & answered before.

Now

Now if any poore and weake Chriſtian deſire to know (as he deſires nothing more) how he ſhould ſtirre up himſelfe to believe the promiſe of forgiveneſſe, when hee wants the comfort of it, yea, when to his owne ſence he feeles the contrary.

Directions to the weake to ſtirre up themſelves to believe when they feele no comfort.

1.

First, he muſt unfainedly humble his ſoule before God in the confeſſion of ſin, with earneſt prayer for pardon. For he that * acknowledgeth his ſins, ſhall be received into favour. O Lord, I have ſinned, and thou art juſtly diſpleaſed: I have caſt off thy law, and thy wrath is kindled againſt me. My heart trembleth at the apprehenſion of thy ſore diſpleaſure, and I am afraid of thy judgements. All this is come upon me by reaſon of my fooliſhneſſe: my ſmart and ſorrow is bred in mine owne boſome. I have no reſt in my bones becauſe of my ſin. But, deare Father, I look unto thee for mercy in Jeſus Chriſt; I beſeech thee, take away the tranſgreſſion of thy ſervant. It is thy propertie to ſhew mercy, it is thy free promiſe to pardon the iniquities, tranſgreſſions, and ſins of thy people that turne unto thee, and pray: for thy Names ſake be favourable to mine iniquities, and remember my ſin no more: caſt them behinde thy backe, doe them away as a miſt, and bury them in perpetuall oblivion. I have gone aſtray like a loſt ſheepe, but now my deſire is to returne home unto thee: With my whole heart I deſire thy favour, O ſuffer mee not to periſh under the burden of my ſinne. Remember not my revoltings from thy Commandements: but according to the multitude of thy tender compaſſions remember me for thy goodneſſe ſake, O Lord. Truth it is, I am not worthy to be called thy ſonne, or to be partaker of the leaſt crumme of thy mercy: But thou art a moſt loving and compaſſionate Father, who dealeſt not according to the iniquities of thy children that treſpaſſe againſt thee, nor rewardeſt them according to their deſerts; who retaineſt not thine anger for ever, becauſe mercy pleaſeth thee. If thou wilt be mercifull to my ſinne, then ſhall thy glory appeare, my heart ſhall be enfla-

* Ier. 3. 13.

Pſal. 38. 5.

Pſal. 38. 3.

2 Sam. 14. 10.

Exod 34. 6, 7.
1 Reg. 8. 33, 34
Iſa. 43. 25. & 44. 22.
Iſa 38. 17.
Mic. 7. 18.
Pſal 51. 1, 2.

Num. 14. 19.
Pſal. 103. 10.

Pſal.130.4. enflamed with thy love, I ſhall walke in thy feare, and my tongue ſhall ſing of thy goodneſſe.

Secondly, He muſt rowſe and ſtirre up himſelfe to believe, with reaſons, drawne from the promiſes, and covenant of God made in Ieſus Chriſt, conſiderations taken out of the Word, and experience of his dealing with other his ſervants in former times. Pſal.42. *Why art thou caſt downe, O my ſoule, why art thou diſquieted within me? Truſt in God,* and caſt thy burthen upon him, for he will eaſe thee. Thou haſt his promiſe confirmed by oath and covenant, that he will caſt thy ſins into the bottome of the Sea, purge away thy tranſgreſſions, forgive thine iniquities, cover all thine infirmities, and never remember them any more. Behold, he perſwadeth, intreateth, beſeecheth commandeth thee to believe: why art thou afraid? It is the will of God, that thou ſhouldeſt reſt on his mercy: he cannot be offended for that which himſelfe commandeth, nor denie that which hee hath promiſed. *If ſinne abound, mercy ſhall abound much more.* His burning wrath is pacified in Ieſus Chriſt, who hath given himſelfe *an offering and a ſacrifice to God for a ſweete ſmelling ſavour*, that grace might glorifie her ſelfe in the pardoning of thy offences. Haſt thou nothing to bring before him but ſin and impiety that he abhorreth? He looketh upon thee in his deare Sonne Ieſus Chriſt, *whom he hath ſet forth to bee a propitiation through faith in his bloud,* and loveth freely. Doeſt thou require teſtimonies of his undeſerved kindneſſe? *God ſo loved the world, that he gave his only begotten Sonne, that whoſoeuer believeth in him, ſhould not periſh, but have everlaſting life.* He hath entred into a free and everlaſting covenant with thee, and waited long for thy converſion when thou wenteſt aſtray: and will he not much more have mercy upon thee now thou prayeſt? Why art thou diſmayed at the ſight of thy great unworthineſſe? Miſery is the object of mercy: the greater thy diſtreſſe, the more glorious will be the grace of God in thy deliverance. The baſer thou art in thine own ſight, the fitter to believe: for faith excludes

Matth.11.28. Eſay 55.1,2. Mic.7.19. Pſal.65.3. Pſal.85.2. Eſay 1.18. 2 Cor.5.19,20 1 Joh.3.23.

Rom.5.20.

Epheſ.5.2.& 1.7.

Rom.3.25. Hoſ.14.3.

Iohn 3.16.

Eſay 54.8. Ezek.16.60.

Acts 9.11.

all

all conceit of worth,and receiveth pardon as a meere gift of grace. Sinfull men, whose compassions are not as the drop of a bucket to the huge Ocean,if compared with the infinite Sea of mercy which is in our God, must forgive their Brethren till seventie times seven times, if they sin against them, and repent: Our God, who requires so much of us, who have nothing but what he giveth,will he not deale tenderly with the poore soule, which hath sinned and repenteth? God hath done more for us then for shame we could desire, before we asked any thing at his hand.; yea, when we sought to excuse our disobedience, and charge the fault upon his Highnesse:what will he not do, when we accuse our selves, and pray for mercy? My soule,nothing can hurt thee,but unbeliefe. Thou art wounded by sin: Believe in Christ, and by his bloud thou art healed. God is angry: Believe, and thou art reconciled: All variance ceaseth, when thou art knit unto Christ. Wherefore shake off distrust, hearken no longer to the assaults of Sathan: but rowle thy selfe upon the Lord,and stick fast unto his mercy. If thou want the sence of his love, thou hast his promise that hee will bee good unto thee: cleave unto it above all thou canst feele, see, or comprehend. O my God, I will trust in thee, though thou shouldest kill me: I will believe thy favour,when thou frownest upon me: and expect comfort, when I lie groaning under the heavie weight of thy displeasure. Thou causest man for a time to possesse the sins, which thou hast pardoned: and I will believe the pardon of my sins, when thou seemest to set them in order before my face. Luke 17.34.

3. Thirdly, He must be instant with the Lord to give him both strength of faith; and the sight of his beliefe,that hee may know he doth believe unfainedly. Give me,Gratious Father,to believe,as thou hast commanded me to relie upon thee. Thou stretchest forth thy hand in love, and offerest rich treasures of goodnesse, to them that lay hold upon thee; create in me the hand of faith,that I may effectually receive what in mercy thou reachest forth. The knowledge

ledge of faith is of thee, as is the gift it selfe: give me the Spirit of revelation, that I may discerne truly what thou hast given me, that my lips may sing of thy praise all the day long.

4. Fourthly, He must comfort his heart in the certainty of Gods Word; though for the present he feele no comfort. Returne unto thy rest, O my soule, for the Lord will deale bountifully with thee. His Word is gone forth in truth, waite a little while, and thou shalt behold the light of his countenance. The Lord deferreth to grant the comfort of forgivenesse, that he might confirme faith, traine thee up in obedience, trie thy patience, preserve his graces, and do thee good in the latter end. Thou art already blessed, because the grant of pardon is sealed, and received: the sence of deliverance pertaineth to the execution, which for a little season is deferred, that it may bee perfected with greater glory to God, and comfort to thy selfe. Blessed be the Lord, who hath turned away his eyes from my transgressions, but hath not turned away his mercy from me. Rejoyce in the Lord, O my soule, againe, I say, rejoyce: for he hath covered thine iniquities, and purged away thy sin, that thou shalt not die. Oh, the blessednesse of that man, whose iniquities are forgiven, to whom the Lord imputeth no sin.

Why God deferreth to grant the comfort of forgivenesse.

5. Fiftly, Thus faith is daily to be preserved and quickened; unto which it is not unprofitable to adde some thoughts concerning the blessednesse of the Man, whose debts are cancelled out of Gods Booke; the grace and love of God, who vouchsafeth to shew compassion herein; the price that was payed to divine Justice, that grace might justly conferre this blessing upon them that believe. These things may serve to quicken the heart in the consideration of this mercy.

CHAP.

CHAP. III.

What it is to live by faith touching the promises of Sanctification, and how to stirre up our selves thereunto.

THe next spirituall promises of things absolutely necessary to salvation are concerning Sanctification, or the killing of sinne and quickening us to newnesse of life, by the continued infusion of holinesse, and renovation of our hearts according to Gods Image, and to the enabling us to walk in new obedience according to covenant: And this is signified by the generall tearmes of subduing, saving, washing, cleansing, and purging from sin and iniquity. *Who is a God like unto thee, that pardoneth iniquitie, and passeth by the transgression of the remnant of his heritage? hee retaineth not his anger for ever, because hee delighteth in mercy. Hee will turne againe, he will have compassion upon us; he will subdue our iniquities, and thou wilt cast all their sinnes into the depths of the Sea. Hee shall save his people from their sinne*; which as it is true in the matter of our Justification for the forgivenesse of our sinne; so also in the point of Sanctification, for delivering us from the power of sinne. And so are the like generall speeches to be understood, that *Christ is the Lambe of God, which taketh away the sins of the world; that he was manifested to take away our sinnes; that the blood of Christ cleanseth us from all sinne; that he loved us and washed us from our sinnes in his owne blood.* And this is that, which the Lord, of his free mercy, promised to effect for his Church and people, *And it shall come to passe, that he that is left in Zion, and he that remaineth in Ierusalem, shall be called holy, even every one that is written among the living in Ierusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall*

Of the promises of Sanctification.

Mic.7.18,19.

Matth.1.21.

Iohn 1.29.
1 Ioh.2.2.
1 Iohn 1.7.

Apoc.1 5.

Esay 43.4.

shall have purged the bloud of Ierusalem from the midst thereof, by the Spirit of Iudgement, and by the spirit of burning.

A Christian is allowed to beleeve these promises.

Now seeing we have such promises from God, it followeth necessarily, that a Christian is allowed to believe, that God, of his free grace in Christ, will purge him from the filthy remainders of sin, and renew him more and more after his owne Image, in righteousnesse and true holinesse.

1.

Ezek. 11. 19. Jer. 31. 33. & 32. 40. Ezek. 36. 26, 27

In the covenant of grace which God made with his people, he promiseth *to take away their hearts of stone, and to give them hearts of flesh; to put his law in their inward parts, and write it in their hearts; to put his feare in their hearts, that they shall not depart from him: and to give them a new heart, and to put his Spirit within them.* But what God promiseth, faith receiveth. It is no presumption but true obedience to assure our selves from God, of whatsoever he hath past his promise, and entred into bond and covenant freely to give.

2.

Revel. 22. 17. Ioh. 7. 37. Verse 38.

The burdened are invited to come unto Christ for ease, and the thirstie for refreshing. Is any man dried, withered, and burnt up for lacke of the sap and moisture of grace, the fountaine is set open unto him, he may come and drink to the satisfying of his soule. *If any man thirst, let him come unto me, and drinke. Hee that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water.* Christ is the fountaine of grace and the well of life, ever flowing and ever full, of *whose fullnesse* every Believer *doth receive grace for grace; who filleth all in all; who is all in all, in whom wee are compleate,* filled with all heavenly graces, which serve to remove evill, or set us in state of blessednesse. There is no grace but from Christ: no communion with Christ, but by faith. From Christ we receive to believe; and from him believing, we daily sucke the life of grace. Christ is made *unto us of God, Wisedome and Sanctification,* as well *as Righteousnesse and Redemption:* and as it is our dutie to be-

Iohn 1. 16. Col. 1 19. Ephes. 1. 23. Col. 3. 10, 11. Col. 2. 10.

1 Cor. 1. 30.

believe in Christ for pardon of sin, so to embrace him by faith for sanctification, and to be filled with his gifts of grace in our measure.

Christ by his bloud hath purchased for his people all spirituall blessings in heavenly things, even all things that pertaine to glory in the world to come, and to live godly in this present world. But what Christ hath purchased, that we may assuredly believe God will bestow: He will not with-hold any thing, that he hath gratiously given to our Saviour on our behalfe. 3. Apoc. 1. 5. Ephes. 1. 3. 2 Pet. 1 3.

We are taught to aske of God in Jesus Christ, increase and strength of grace, that we may be inabled to walke before him in new obedience. *We cease not to pray for you, and to desire, that yee might be filled with the knowledge of his will, in all wisedome and spirituall understanding: That yee might walke worthy of the Lord unto all pleasing, being fruitfull in every good worke, and increasing in the knowledge of God. And the very God of peace sanctifie you wholy.* But what wee are taught and commanded to begge in prayer, we are allowed to believe, that wee shall obtaine it of free grace. 4. Col. 1. 9, 10. 1 Thes. 5. 23.

The faithfull have relied upon God for grace and ability to walke in his wayes, and to finish the work whereunto they were ordained. But all the faithfull, as faithfull, be partners in the same promises and priviledges, and live by the same faith. 5. Phil 1. 20. 2 Tim. 4. 18. Phil. 4 13.

Wee are commanded *to cast off the old man, which is corrupt, with the affections and lusts, and to put on the New man, which after God is created in righteousnesse and true holinesse:* But in the covenant of Grace, God giveth what he requireth: Mans duty is his free gift of grace. 6. Ephes. 4. 21, 22, 23, 24.

It is necessary to believe God will sanctifie our nature, and enable to holinesse.

It is necessary a Christian should believe, that God will sanctifie his nature, and inable him to those duties of holinesse and righteousnesse that he requires. 1.

For Justification and Sanctification bee individuall: whom God doth acquit from the guilt of sin, and accept

Rom.8.1,2. 1 Cor.1 30. cept as righteous unto life through Jesus Christ, them he doth sanctifie by his Spirit, to walke before him in newneſſe of life. Christ himselfe cannot be divided, nor the participation of his benefits: If by communion in his death, we be delivered from the curse and malediction of the Law; by the power of his Resurrection, we are raised up to live unto God.

2. If Christians be not perswaded that God will mortifie their corrupt affections, and build them forward in holineſſe, they shall very much stagger, coldly set upon the practice of Christianity, be off and on, unstayed, often fainting at the difficulty of the worke, dismayed at their manifold slips, strong corruptions, and little prevailings against them.

3. Our owne strength is too weake for the worke of holineſſe; as to defeat the policies of Sathan, to repreſſe and vanquish the lusts of our rebellious hearts & allurements of the world: much more to change & cleanse our hearts, which are by nature and custome in sin so deeply polluted. If we have not faith to believe that God will aide, assist, and bleſſe us in our endeavours, yea, and doe the whole worke for us; what courage can we have to goe about it? What succeſſe are we like to finde in it? What shamefull foyles and repulses shall we sustaine?

4. But setledneſſe in this, that God will perfect his work begun, causeth men to goe about the practice of mortification with much readineſſe, chearefullneſſe, eaſe, stayedneſſe, and happie speed. He will fight manfully against his lusts, and continue in the combate against them, who is assured of victory from God in the end. It is a great heartning to resist evill, or to doe any good duty, when we believe God will be with us, in the one and in the other, to give us helpe against our enemies, and to inable us unto the work: and that work must needs prosper that God will forward, and succeed well, that he will bring to perfection.

The promises of God concerning spirituall bleſſings are

are so linked together, that whosoever believeth not every one aright, he cannot believe any one stedfastly as he ought. He shall many times be in doubt of the remission of his sinnes, and in feare of falling away, who hath not learned to rest upon God for the grace of sanctification, no lesse then for the pardon of his offences: for the certainty of both these is like, if it be well considered.

The acts of Faith concerning these promises, be these and such like.

The acts of faith about the promises of sanctification.

First. It acquaints a man with his emptinesse of grace, the strength of his inbred corruptions, how deepe they have eaten, how fast they sticke, how unable he is to crucifie his inordinate affections, or to repaire the decayed Image of God in him, and that he is in wofull case, unlesse the Lord put to his helping hand. Faith in this act doth not properly worke upon the promise, but prepares the heart thereunto. And sure it is a worthy lesson: for the serious thought of this matter is exceeding forcible to abase and humble him in his owne eyes, and so wholy to drive him out of himselfe. For he perceiveth, he is as strongly bound by the tyrannie of sin to perpetuall slaverie, as by the guilt of sin to the danger of condemnation. Could he get pardon for sinne, what would this profit, so long as he lieth still under the power and dominion of sin, from which he hath no ability to deliver his soule. If a man labour of some painefull, loathsome, incurable disease, though in many things he be advanced, this will pull downe conceits of greatnesse: and when a Christian comes to see, how many dangerous, noysome spirituall diseases he laboureth under, he is not lightly affected with it: no, he abhorreth himselfe, and crieth out, *O miserable wretch that I am, who shall deliver mee from this body of death,* how shall I be cured of these maladies. Rom. 7. 24.

Hereby also he is drawn in al his purposes & resolutions to denie himselfe, and to relie upon the power of the Lord.

whoonly remaines victorious. He purposeth, but through the might of God : which causeth earnest and hearty prayer, to be strengthened unto, and established in that which is good. *I will keepe thy Statutes : O forsake me not utterly. I have stucke unto thy Testimonies : O Lord, put me not to shame. I will runne the way of thy Commandements, when thou shalt enlarge my heart. Teach me, O Lord, the way of thy statutes, and I shall keepe it unto the end. Give mee understanding and I shall keepe thy Law, yea, I will observe it with my whole heart. Make me to goe in the path of thy Commandements, for therein doe I delight. Incline my heart to thy testimonies, and not to covetousnesse. Hold up my goings in thy paths, that my footsteps slip not.* Purposes thus grounded bring forth holy performances : but when they are taken up without consideration of our frailtie, and we relie upon Christ for his grace and assistance, they quickly vanish and come to nothing. In the time of sickneſſe, danger, disgrace, we make faire promises to amend what is amisse, and reforme things out of order: but when the rod is removed, shortly all is cleane forgotten. What may be the reason? We stand upon our owne feet, presume to goe alone, of our selves, by our owne strength, and then no marvell if we fall and catch many a knocke.

Pſal. 119.8.

Pſal. 119.31, 32, 33.

Verſe 34.

Verſe 35.

Pſal. 17.5.

2. Secondly, It shewes where the strength is to be had which we want; and stirres up to a conscionable, diligent and constant use of the meanes of grace, that God hath ordained ; but lookes up to him for a blessing, and resteth not in the meanes. Faith is ever hungry, sensible of want and emptinesse, and therefore attends upon the Lord in the use of all such meanes, whereby he is pleased to conveigh Christ unto us for our spirituall filling. The laborious Bee is early abroad to gather, when there is an hony-fall : and faith is early awake to waite upon the Lord in his ordinances, when he showres his blessings upon his people. But it knoweth to distinguish betwixt the ordinances, in and by which grace is obtained, and the author and

Can. 5.6, 7, 8.

and Giver of it. And this urgeth the Believer, earnestly to beg the blessing of God upon his owne ordinances, without which they cannot availe us.

Thirdly, It inciteth to an holy improvement of what graces he hath received already, as the ready way to have them increased, God bestoweth his gifts of grace in most plentifull measure, upon them that are most carefull to put them forth to advantage. *To him that hath*, that is, that useth well what he hath received, *shall bee given, and hee shall have in abundance.* Grace is given freely, not deserved by workes: but by the appointment of God, he that would increase therein, must religiously imploy what he possesseth. Men increase their substance by labour and paines, their learning by diligence: and he that best improveth graces received, shall most abound therein. 3. Luke. 19. 26. Matth. 13. 12.

Fourthly, It fighteth couragiously against sin, and crieth instantly to the Lord for helpe. Faith will not yeeld to corruption, be the combate never so hote and fierie, because it apprehends victory: neither will it give the Lord rest, because it is sensible of want, and wearie of sin. *Create in mee a cleane heart, O God, and renew a right Spirit within me.* 4. Psal. 51. 10.

Fiftly, It submitteth willingly to what course the Lord is pleased to take for the crucifying of sinne, and healing of our nature. Looke as the patient yeeldeth himselfe unto the Physician to be dieted, purged, or lanced, for the curing of his maladies, and recovery of health: so doth the soule resigne it selfe by faith into the hands of God the spirituall Physician of the soule, who onely is able to heale all diseases, to be dieted, purged, exercised, as seemeth best unto his heavenly wisdome, onely it desires that spirituall maladies may be removed, and health recovered. 5.

Sixtly, Faith is the band or sinew whereby we are tied unto Christ the fountaine of grace, and the pipe whereby grace is conveyed from him into the soule. Looke what a full treasury of all sorts of graces Christ hath stored up 6. Acts. 15. 9.

in him, faith draweth and deriveth them out of his fulneſſe to the uſe of each ſeverall Chriſtian, even *grace for grace*. It fetcheth ſap from the root Chriſt, which maketh every tree bring forth fruit in its kind, every Chriſtian in his owne calling. As water brought by pipes from the fountaine to the cocke, doth come faſter or ſlower, as the pipes be wider or narrower, open or ſtopped: ſo grace doth flow from Chriſt into our hearts more or leſſe, as our faith is weaker or ſtronger in degree and meaſure. Faith openeth (as it were) the paſſages of grace, that it may diſtill more plentifully upon us. And thus by fetching ſupernaturall efficacie from the death and life of Chriſt, it changeth the heart, creates and infuſeth new principles of action, begetteth a plyable willingneſſe unto every thing that is good, and conveigheth both will and ability thereunto: as the medicine curing the vitious ſtomacke, and reſtoring it to health, makes it long for wholſome meate, as before for coales and aſhes. By the precious promiſes which we have from God (when they are ours by faith) we are made partakers of the divine nature, or the graces of the Holy Ghoſt.

Iohn. 1. 16. Joh. 15. 1, 5, 6.

2 Pet. 1. 4.

The true cauſe why men labour in vaine to practiſe ſome particular vertue.

The prepoſterous care and travell of many wel-affected, is to be pitied, who ſtudie the practiſe of this or that vertue, neglecting this cardinall and radicall vertue; as if men ſhould water all the branches of a Tree, and not the root. Faine would they abound and ſhine in patience, meekneſſe, zeale, yet eſtabliſh and root not themſelves in faith, that ſhould maintaine all the reſt. If water come not to the cocke, we uſe to open or amend the pipes or leades that conveigh it from the ſpring: Chriſt is the wel-ſpring of grace; if we would have our wants ſupplied, we muſt labour ſtedfaſtly to believe. All defects in ſanctification muſt admoniſh us to looke to our faith. Thirſt drives men to the ſprings of water; cold forceth them to the fire: weaknes or want of grace ſhould move us to come unto Chriſt by a lively faith. *Oh, every one that thirſteth come yee to the waters.* To give way to doubting

Eſay. 55. 1.

doubting because the graces of Gods Spirit be weake and feeble in us, is as if a man should refuse to eate, because he is faint for want of sustenance.

Seventhly, True faith stirreth up to thankfulnesse for the beginning of Sanctification: *I thanke God through Iesus Christ our Lord. So then with the minde I my selfe serve the Law of God.* The least measure of sanctifying grace is in it selfe an unspeakeable benefit, considering the poyson of our corrupt nature; and also a pledge of future favours to be received, till the worke bee perfected. God in great wisdome powreth the graces of his Spirit upon us by degrees, and doth not perfectly sanctifie us at once, least we should forget what great things he doth for us in forgiving our daily trespasses, and curing the grievous and loathsome diseases of our polluted soules: but the beginning of sanctification is an earnest of further grace to bee vouchsafed, till the worke be finished to the praise of his grace, which doth appeare the more, in that the gifts of grace are communicated by degrees.

7. Rom. 7. 25.

1 Cor. 1. 9.

1 Thess. 5. 24. Rom 11. 29. Phil. 1. 6.

The meanes to stirre up to believe that God will sanctifie, when we see nothing but thraldome.

1.

The way or meanes whereby a Christian may stirre up his faith to believe that God will sanctifie him, when hee seeth nothing but thraldome and sin prevailing, and feeleth nothing but deadnesse of heart, is this.

First, he must bewaile his spirituall nakednesse, thraldome and vassalage under sinne; acknowledging his inability to free and deliver himselfe. Into what misery and bondage have I brought my selfe. Thou Lord madest me holy, pure, and upright: But by sinne I sold my selfe unto the service of sinne, from which to this day I cannot get deliverance: Every faculty of soule is deeply infected with that contagious leprosie; the Mind is blinde, vaine, foolish; the will perverse and rebellious: all the affections out of order: there is nothing whole or sound within me. Night and day I am pestered with sinfull motions. The desires of my sinfull heart bee so strong and prevailing, that I am carried head-long to that which is evill. The body is wearie after labour, and requires rest, but

sin is ever stirring, never quiet, no not when occasions be wanting. And that it might appeare out of measure sinfull, it takes occasion by the commandement, it resisteth the good motions of the Spirit, it disinableth to every good worke, it diffuseth its venome into every action, and leadeth captive to the committing of sinne against knowledge and conscience. The cursed earth is not so apt to be over-growne with weedes, bryars, thornes and thistles, as the soule with lusts, passions, distempers, worldly cares, and sinfull delights. The law of the flesh rebelleth against the law of the minde, and carrieth with violence to the workes of darkenesse. The Gally-slaves condition is very hard and miserable: but the spirituall bond-slave is in farre worse estate. No drudgery so base as the service of sin, no Tyrant so cruell as sin, which allowes no respite, or time of refreshing. *O miserable man that I am, who shall deliver me from this dominion of sin, this bodie of death.* Rom 7.14. I have deeply defiled my selfe by transgression, but have no power to clense my heart: O Lord, I have defaced thine Image, but cannot repaire it: I have yeelded the powers of my soule to the obedience of sin, and now I would cast off that subjection and breake those snares, I am altogether unsufficient for it. *When I would doe well, evill is present with mee*: Rom.7.21. but I finde no meanes to perfect what I desire. I cannot desire good, my will is so in bondage: I am not able to crawle about the doing of that which is good, such is my feebleneſse: but I want no strength to that which is evill, I am apt and ready to goe astray. I am invironed and beset with sin on every side; oh, when shall I be set at liberty, that I might doe the work of God, and run the race of his Commandements.

2. Secondly, He must looke to the grace, truth, and power of God, who hath promised to sanctifie; to the fullnesse and sufficiencie that is in Christ, the fountaine of grace. He who hath spoken this to me, Hold me, and I will set thee free, I will circumcise thy heart, wash it, purge it, heale

heale it of all sicknesses and infirmities: he that hath spoken it, is God Almighty, who giveth Being to all visible creatures, and that invisible world of Spirits: who calleth the things that are not, as if they were: who if there were no print of these things in me, can worke and create them gloriously, as at first he drew this excellent frame of the world out of that confused lumpe, or Masse which hee made of nothing. And as he is great in power, so is he rich in mercy, aboundant in goodnesse and truth; as ready and faithfull to keepe, as he was free to make the promise. His grace is unsearchable, his Word purer then silver seven times refined. In my selfe I am full of sinne, barren and destitute of grace: but Christ is an overflowing fountaine, who hath plentifully filled all that believe. All the faithfull have drawne of his fullnesse, and yet his store is no whit diminished. O my soule, trust thou in the Lord, and thou shalt be purged from thy filthinesse, repleniſhed with his grace. Loe, he calleth the thirstie, who be destitute of all sap and fruit of grace, to come unto him, that they may be refreshed. The Saints, who have beene most enriched with variety of graces, were by nature as poore and destitute as thou art. What they had, they received by faith: Believe as they did, and speed with them. Why crieſt thou out distrustfully by reason of thy barrennesse? Doth the streaming fountaine denie water to the thirsty traveller? No more doth Christ to the emptie parched soule, that comes unto him. Thou hast no grace of thy selfe: cleave unto him and thou shalt want none that may be for thy good. He filleth the empty, and satisfieth the poore, that he might be acknowledged the well-spring of all grace and goodnesse.

Thirdly, He must pray instantly unto the Lord for sanctifying grace. Faith obtaineth, as a poore petitioner, what the Lord promiseth in speciall favour: nor can it believe longer, then it prayeth virtually or actually. O Lord, thou hast promised *to powre water upon the thirsty, and rivers upon the dry ground:* I pray thee, wash mee

3.

Esay 44.3. & 35.7. Ioel 2.28.

throughly from my filthinesse, and water me bountifully with the dew of thy grace, which may coole and allay the scorching heate of sinne. *Thou hast opened a fountaine to the house of* David, *and to the inhabitants of* Jerusalem *for sin and for uncleannesse*: let the streames thereof flow upon my drie and barren soule, that it may be fruitfull in the workes of holinesse. O put thy good Spirit into me, which may be as a fountaine of living waters springing unto eternall life.

Zech. 13. 1.

Fourthly, It is good to move and quicken the heart quietly to rest in the promise, and rejoyce in hope. Waite on the Lord, O my soule, and be glad in him: for hee hath given Christ to be thy Sanctification. He is appointed to be the beginner and finisher of thy holinesse: and surely he will not leave that worke imperfect, whereunto he is ordained of the Father. Were the progresse of that building committed to thy care and over-sight, there might be cause of feare: but since it is laid upon him, thine onely and all-sufficient Redeemer, there is no place for doubting. Hold him fast, and thou art safe. Lord increase my faith, and keepe me close unto thee in believing for evermore.

CHAP. IIII.

What it is to live by Faith concerning the promises of everlasting life.

AS if it were a light thing, that God should forgive all our sinnes, and heale our infirmities, he hath given promise of everlasting life to be conferred of his rich grace upon them that believe in Jesus Christ. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* And Christ hath purchased life everlasting no lesse for us, then

Psal. 103. 3, 4. *Eternall life is promised* Iohn 3. 16.

then righteousnesse: *By the blood of Iesus* we may be bold *to enter into the Holiest, by the new and living way which he hath consecrated for us, through the vaile, that is to say, His flesh. For this cause he is the Mediatour of the New Testament, that by meanes of death, for the redemption of the transgressions, that were under the first Testament, they which are called, might receive the promise of eternall inheritance.* And therefore as he is said to have made *reconciliation for iniquity*, and to *have brought in everlasting righteousnesse:* so also to *have abolished death, and brought life and immortality to light.* And he makes promise of everlasting life to them that heare and obey his voice. [a] *My sheepe heare my voice, and I know them, and they follow me; And I give unto them eternall life, and they shall never perish.* [b] In the Gospell we finde eternall life promised upon condition of faith in Christ; *Believe on the Lord Iesus Christ, and thou shalt bee saved:* and what God promiseth of free grace, that faith doth certainely receive.

Heb.10.19,20.

Heb.9.15.

Dan.9.24. 2 Tim.1.10.

a Joh.10 27, 28. b Mark 16.16 Acts 16.31. Ioh.6.40.& 20.31. 1 Joh.2.25.

Life is promised upon condition of Faith, and by faith we are quickened, entitled unto, and made partakers of life everlasting. *Hee that believeth on the Sonne, hath everlasting life; He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death to life. This is the record, that God hath given to us eternall life, and this life is in his Sonne. Hee that hath the Sonne hath life; and hee that hath not the Son, hath not life.* If once we be brought to believe in Christ, life eternall is then begun in us. *This is life eternall, to know* (that is, with the knowledge of faith) *thee to be the onely true God, and Iesus Christ whom thou hast sent. For Christ is our life, who dwels in our hearts by faith:* and therefore whosoever believe in him, have life through and with him. And this life is not another, but one in substance with that blessed and glorious estate, which the Saints enjoy in Heaven, though different in degree. Againe, when first we believe, then wee are intituled

Iohn 3.36.

Iohn 5.24.

1 Joh.5.11, 12,13.

Iohn 17.3.

Col.3.4. Ephes.3.17.

tituled to life everlasting, and so have the accomplishment of glory in respect of right and proprietie. *Blessed be the God and Father of our Lord Iesus Christ, which according to his abundant mercy, hath begotten us againe unto a lively hope, by the resurrection of Iesus from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away. That being justified by his grace, wee should bee made heires according to the hope of eternall life. For if when we were enemies, wee were reconciled to God, by the death of his Sonne: much more being reconciled, wee shall be saved by his life. They which receive abundance of grace, and of the gift of righteousnesse, shall raigne in life by one Iesus Christ.* To an earthly inheritance title followeth upon the birth; to the spirituall upon our Adoption. But when we believe in Christ, we are then made the Sonnes of God by Adoption, yea, sonnes *accepted. To as many as received him, to them gave hee priviledge to become the Sonnes of God, even to them that believe on his Name. Behold, what manner of love the Father hath bestowed upon us, that wee should bee called the Sonnes of God. Beloved, now are wee the Sonnes of God, and it doth not yet appeare, what wee shall bee. For ye are all the children of God by faith in Christ Iesus, &c. And if yee bee Christs, then are yee* Abrahams *seed, and heires according to the promise. When the fullnesse of time was come, God sent forth his Sonne made of a woman, made under the Law, to redeeme them that are under the Law, that we might receive the adoption of Sons. Wherefore thou art no more a servant, but a sonne; and if a sonne, then an heire of God through Christ. For as many as are led by the Spirit of God, they are the Sonnes of God. &c. And if children, then heires, heires of God, and joynt heires with Christ.* And for this cause the faithfull are called * *the Church of the first begotten whose names are written in Heaven.* Now if eternall life be promised in the Gospell, purchased by Christ, and in right and title belong unto the faithfull, we may conclude it is our part and duty

1 Pet. 1. 3, 4.

Tit. 3. 7.

Rom. 5. 10. Verse 17.

Ephes. 1. 6.

Iohn 1. 12.

1 Ioh. 3. 1, 2.

Gal. 3. 25. 29.

Gal. 4. 4, 5.

Varse 7.

Rom. 8. 14.

Verse 17. * Heb. 12. 23. *Therefore wee must believe it.*

duty to believe in God through Jesus Christ, as well for the obtaining of eternall life to be given of grace, as the forgiveneſſe of our ſins.

It is very neceſſary to believe it. 1.

And this is neceſſary, that wee might with the more quietneſſe of minde beare the afflictions and worldly loſſes, the troubles and perſecution, which befall us in this world. *Caſt not away therefore your confidence, which hath great recompence of reward: for yee have need of patience, that after yee have done the will of God, yee might receive the promiſe.* *Abraham* is commended in Scripture, that he left his friends, his native Countrie, and all earthly hopes there, which were not ſmall, and came to dwell in a ſtrange Land, as a Pilgrime, where he ſuffered many injuries, and was exerciſed with many troubles of ſundrie kinds; all which hee endured with invincible patience, by the hope and deſire of eternall life, and that heavenly Countrie whereunto he was called. The hope of heaven is the firme and ſure anchor of the ſoule, to ſuſtaine and ſtabliſh it, that it be not toſſed up and downe, and over-whelmed with reproaches and indignities offered, with the worldly loſſes and miſeries of this life.

Heb. 10. 35, 36

Heb. 11. 8, 9, 10.

Heb. 6. 19.

2.

It ſerves alſo to eſtabliſh our hearts againſt ſundry worldly cares and feares, affectation of earthly greatneſſe and carking for earthly neceſſaries. For why ſhould we admire the glory of this life, when moſt excellent glory, riches and happines joyned with it, is prepared and given us through faith in Chriſt? Why ſhould wee doubt of earthly neceſſaries, when God hath bequeathed unto us an heavenly kingdome. Faith in Chriſt, to receive an incorruptible crowne of glory; will moderate deſires of earthly things, that we ſhall neither admire, nor aſpire after great things below, nor baſely diſtruſt the Lord for ſupply of what he knowes meete and convenient for us. *Feare not little flocke, for it is your Fathers good pleaſure to give you the Kingdome.*

Luke 12. 32.

3.

If we keepe Heaven in our eye, and looke to the high price

price of our calling, wee shall fight couragiously, and runne with patience, notwithstanding all opposition. What can daunt him in the waies of godlinesse, or make him slacke his pace, who runnes to obtaine not a corruptible, but an incorruptible crowne? *By faith some were tortured, not accepting deliverance, that they might obtaine a better resurrection. Let us runne with patience unto the race that is set before us, Looking unto Iesus, the Author and finisher of our faith, who for the joy that was set before him, endured the crosse, despising the shame, and is set downe at the right hand of the throne of God.*

1 Cor. 9. 25.

Heb. 11. 35.

Heb. 12. 1, 2.

The acts of faith concerning these promises.

The acts of faith concerning these promises bee these.

1.

First, As an humble petitioner it receiveth and layeth hold upon salvation it selfe promised, which wee have of Gods grace, as well as any benefit tending thereunto. As we are justified by faith, so we are * *saved by faith*; not in respect of present salvation or redemption, whereof here we are partakers, but in respect of glorification to come, in due time to be revealed. *Believe on the Lord Iesus, and thou shalt be saved. By faith wee have accesse into this grace, wherein we stand, and rejoyce in the hope of glory.* When the Apostle saith, *With the heart Man believeth unto righteousnesse, and with the mouth confession is made unto salvation.* He doth not so distinguish these two, as if faith were the cause of righteousnesse, confession of salvation; or as if faith were sufficient to righteousnesse, but not to salvation: for he had often said, *that we are saved by faith, that the promise is by faith:* But he describes the qualification of that faith which justifyeth and saveth, namely, that it is a stedfast affiance, that flyeth to God by hearty supplication, and breaketh forth into profession of Gods name. The promise is, *Whosoever shall call upon the name of the Lord shall be saved:* and faith herein, flyeth to the throne of grace with ardent supplications, and layeth hold of salvation promised of grace.

* Ephes. 2. 8.

Acts 16 31.

Rom. 5. 2.

Rom. 10. 10.

Rom. 4. 16.

Rom. 10. 11.

2.

Secondly, Faith doth not begin to apprehend life, and then

then leave it to workes that we might attaine the accomplishment by them, but it doth ever rest upon the promise, untill we come to enjoy it. Heaven is an inheritance freely vouchsafed to the adopted sonnes of God, whose interest unto it commeth by believing, not by working. *The gift of God is eternall life through Iesus Christ our Lord:* and if it be a gift of meere favour, it cannot be of workes. *If the inheritance be of the Law, it is no more of promise: but God gave it to* Abraham *by promise.* And that which God will do about his children in the day of judgement, is called mercy; *The Lord shew mercy to* Onesiphorus *in that day.* The immediate cause of life is Gods grace, as the immediate cause of death is sin. But if life be of grace, it is by faith. * *We are kept by the power of God through faith unto salvation.* So that our faith never gives over, till we come to be actually possessed of the immortall and undefiled inheritance, reserved for us in Heaven.

Rom. 6. 23

Eph. 2. 8, 9, 10. Gal. 3. 18.

2 Tim. 1. 18. Rom. 5. 21.

* 1 Pet. 1. 5.

Thirdly, By faith we receive the promised Spirit, as the earnest of our inheritance, untill the redemption of the purchased possession. *Because ye are sonnes, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father.* The Holy Ghost doth first infuse the grace of faith into our hearts, whereby we believe: but believing, and being made the sonnes of God, we receive the Spirit more fully and manifestly, dwelling in us to sanctification, and assurance of our redemption. By the benefit of the holy Ghost faith springeth in us, by which faith the abundance of the selfe-same spirit is increased; and so of a greater faith is still made a greater increase of the Spirit. *In whom after yee believed, yee were sealed with the Spirit of promise. He that believeth, out of his belly shall flow rivers of living water.* And these gifts of the Spirit, which we receive by faith from Christ our Head, are the beginnings of that glorious life we expect and looke for; one in substance, different in degrees: and according to the measure of grace received, so is the life of glory begun in us.

3.

Gal 3. 14.

Ezek. 39. 29. Gal. 4. 6. Rom. 8. 15.

Ephes. 1. 13. John. 7. 38.

Fourthly,

4. Fourthly, Faith in the promises of everlasting life, leadeth forward in the pathes of peace and righteousnesse: It mortifyeth corruption, studyeth holinesse, raiseth the heart to things above, and directeth the conversation according to the pollicie of the new *Ierusalem*. Life eternall is not given for workes, but it is the good pleasure of God, that his children should be holy and exercise themselves in all good workes. *If yee through the Spirit doe mortifie the deeds of the body, yee shall live. Hee that soweth to the Spirit, shall of the Spirit reape life everlasting. Blessed are the pure in heart, for they shall see God. Follow peace with all men, and holinesse, without which no man shall see the Lord. Charge them that be rich in this world, that they be not high minded, nor trust in uncertaine riches, but in the living God, who giveth richly all things to enjoy. That they doe good, that they be rich in good workes, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternall life. But yee beloved, building up your selves, in your most holy faith, praying in the holy Ghost, keepe your selves in the love of God, looking for the mercie of our Lord Iesus Christ unto eternall life. Come yee blessed of my Father, inherit the kingdome prepared for you from the foundation of the world. For I was hungred, and yee gave me meate, &c.* These and such like passages of Scripture shew, not the cause why, but the qualification of the persons unto whom; not how it is deserved, but what doth precede the bestowing of life eternall. And faith, that looketh for that blessed hope, and layeth hold upon the promise of that heavenly and incorruptible inheritance, lifteth up the heart into Heaven, kindleth love, inflameth with zeale, encourageth against difficulties, and inciteth to run the way of Gods Commandements. If probable hope of great advantage drawes on the Merchant to undertake a long and tedious voyage by Sea, notwithstanding the many casualties and perils wherewith it is beset: faith in the assured promises of God

Matth. 6. 21.

Rom. 8. 13. Gal. 6. 8.

Matth. 5. 8.

Heb. 12. 14.

1 Tim. 6. 17, 18, 19.

Iude Verse 20. 21. Jam. 1. 12. 25. Matth. 25. 34. 35.

God concerning salvation, will set a man forward in his Christian journey, hold him on in his way with courage and chearefulnesse; and hearten him to the workes of godlinesse, notwithstanding the temptations of Sathan, the allurements of the world, or oppositions of the flesh to the contrarie. *Our conversation is in Heaven, from whence also wee looke for the Saviour, the Lord Iesus Christ. Wee give thankes to God, and Since wee heard of your faith in Christ Iesus, and of the love which yee have to all the Saints, For the hope which is laid up for you in Heaven.* By faith *Abraham*, *Isaac*, and *Iacob*, confessed that they were pilgrimes and strangers on the earth, and having opportunity would not returne into their own country, because they desired a better country, that is, an heavenly.

Phil. 3 20. Col. 1. 3, 4, 5.

Heb. 11, 13, 14 15, 16.

Fiftly, It seeketh to get our title confirmed and assured to the conscience by evidence, and earnest, or pawne; it exerciseth it selfe upon the many gratious promises, whereby God doth freely passe it upon us, and earnestly beggeth the powerfull effectuall inhabitation of the Spirit to stampe and imprint the Image of Christ more and more upon the soule; it peruseth its evidence againe and againe, and nourisheth the motions, stirreth up the graces of the Spirit, which is the earnest pennie and seale of the promised inheritance. If Men make an earthly purchase, they will spare no cost or labour to get it assured, they will have good evidence, fine and recoverie, and take what course in time may exempt it from claime; and faith receiving the promise of this purchased inheritance, will not rest in uncertainties or presumptions, but doth travaile to have it assuredly passed and made upon the soule.

5.

Psal. 119. 5, 6.

Sixtly, It striveth to enter the possession of this heavenly kingdome by degrees. Men that purchase an inheritance to come in hereafter, they are glad if any part fall into their hands for the present, or if they can get some by parcels, before the whole be possessed. Fulnesse of

6.

Phil 3. 10. 12. 13.

glory

glory is reserved to the life to come: but the beginnings of glory, peace of conscience, joy in the holy Ghost, and sanctification of the Spirit, are vouchsafed here. Grace is the beginning of glory, and glory the perfection of grace. According to the measure of grace received, and as we grow up in Sanctification, so we enter upon the possession of our eternall inheritance. And true lively faith doth covet grace more and more, and draw unto it selfe from Christs fulnesse.

7. Seventhly, It earnestly desires and longeth after the full accomplishment of glory. Rom. 8. 23. *Our selves also which have the first fruits of the Spirit, even wee our selves groane within our selves, waiting for the Adoption, to wit, the redemption of the Bodie.* Phil. 1. 23. *I desire to depart, and to bee with Christ, which is farre better.* Salvation is the end of faith; Heaven the habitation or home of the faithfull. 2 Cor. 5. 2. *For in this we groane earnestly, desiring to be cloathed upon with our house, which is from Heaven.* Naturall bodies move to their proper place; all living things covet perfection in their kind: heaven is the proper place and condition of the faithfull, life everlasting the perfection of faith: therefore if faith bee lively, it longeth after the fruition of glory, and full possession of the promised inheritance.

8. Eightly, It assureth that we are made heires of everlasting life, to which God of his grace will bring us in his time appointed. 1 Joh 3. 1. *Behold what love the Father hath bestowed upon us, that wee should bee called the sonnes of God.* Verse 2. *Beloved now are wee the sonnes of God, and it doth not yet appeare what wee shall bee: Wee know that wee have passed from death unto life, because wee love the brethren.* Verse 14. Neither doth the manner of speaking savour of ought but certainty, neither could it agree with the gravity of the Apostle to speake so indefinitely, so indeterminately of that, whereof hee had no certaine ground, no firme resolution, but onely some likely guesse, or conjecturall hope. And grant it of *Iohn*, and the Apostles, that they knew

knew their owne Adoption; and we may inferre, that this knowledge is a priviledge of al believers in their measure, as well as theirs. For the faith whereby they were assured, was ordinary; the grounds of assurance common to them with all true believers; the benefit it selfe generall, not in any speciall manner appropriated. What promises soever concerning life and happinesse were made to the Apostles, the same are made to all believers, and confirmed and sealed unto them after the same manner. For they have all one God, one Christ, one Spirit, they are under one Covenant, and live by the same faith. The Adoption of Believers is confirmed on Gods part unto them by his word, seales, oath, pledge and witnesse of his Spirit with the graces thereof: And what God so sufficiently confirmeth, we by faith may receive it: for faith inableth us to believe what God revealeth.

2 Pet 1.1. Rom.8.34,35 36,37. 1 Joh.2.2. Rom.5.1,2,3. Ephes.4.4,5,6

Faith giveth assurance, but every believer is not assured in himselfe, nor is any assurance in this life so certaine, that it is never intermixed, nor disturbed with doubtings. There is a state in which faith sheweth it selfe, rather in earnest longings and pantings after mercy, then in certaine apprehension of it: there is a state of infancie, a state of temptation and spirituall conflict, in which the soule cannot attaine this certaintie and assurance. And even in the growne and confirmed state the believer must not looke to walke on smoothly without any rubs, or to enjoy perfect assurance without doubtings and assaults. The assurance of this believer is an assurance aiming and striving after assurance; an assurance wrestling and combating with many assaults; an assurance which labours with continuall weakenesse, and lookes not to come to perfection but by temptations. But of this before.

Psal.31.22. & 77.7. Psal.42.5. & 43.5.

* God in great mercy doth vouchsafe to his Adopted sonnes many excellent royalties in this life. They are most precious unto him, His *chiefe treasure*, His *love for delights*, His *peculiar people*, *the lot of his inheritance*, His

* Exod.19.5. Psal.135.4. Cant.7.6. Psal.16.5. Deut.32.9. Psal.83.3.

Mal.3.17. Zach.2.8. Pſal.108.6. & 127.2. Cant.8.6. Eſay.49.16. Joh 14.23. Joſh.1.9. Pſal.109.31. & 121.5. Pſal.73.23. Pſal.27.5. 1 Sam.2.9. Pſal.56.8. Matth.10.30. Pſal.38.9. Jer 31.20. Deut.33.29. 1 Pet.5.10. Phil.4.19. Pſal.26.2,6,7. & 71,5. Ioel.3.16. 2 Cor.1.3. Pſal.25.12. Heb 13.21. Exod.29.46. Rev.21.3. 2 Chron.16.9. Pſal.37.4 & 145.19. Prov.10.24. Heb.1.14. Pſal.34.7. 1 Cor.3.22,23 Heb 2.7.8. 1 Tim.4.2.3. Rom.8.17. Heb.1.2. Jer.46.28. Eſay.54.8. Heb 12.10.11 Ier.24.5. Eſay.27.9. Pſal.89 31,32 1 Pet.4.14.

His *choſen*, His *hidden ones*, His *jewels*. He that toucheth them, toucheth the apple of his eye. They are his Beloved, as the ſignet upon his right hand. He dwelleth with them, he followeth them whither ſoever they goe; he ſtands at their right hand, and holds them up by it. Hee covers them under his pavillion, he keepes their feete, he counts their wandrings, he numbreth their haires, he obſerves their ſighes, is moved with compaſſion upon their complaints, he is the ſhield of their helpe, the ſword of their excellency, and the God of all grace, who will fulfill all their neceſſities. He is their hope, their helpe, their health, their rocke, their refuge, the Father of mercies and God of all conſolation. He will teach them in the way that they ſhould chooſe, and make them perfect in good workes: He will eſtab'iſh them in every good word and worke, he will walk with them, his eye is ever upon them for good, & he will give them their hearts deſire. They have the Angels of God to miniſter unto them for their ſafeguard and protection; they have dominion over the creatures of the earth, and the free uſe of them, both for neceſſity and delight. This is a true ſaying; The charter anciently given by that great Lord of all at our firſt creation, touching the uſe of his creatures, was forfaited into the hands of the Doner by *Adams* fall. But it is reſtored and renewed by Chriſt to them who are honoured with the Adoption. The heires of heaven are the right inheritors of the earth. The Sonnes of God by Adoption, are Brethren and Coheires with Chriſt, whom the Father hath appointed heire of all things: and hence ariſeth unto them the holy uſe of the creatures, and miniſtery of the Angells. Are chaſtiſements needfull or behovefull for them? *He will correct them in meaſure, for a moment, for good*, to take away ſinne: but his *loving kindneſſe he will not take from them, nor ſuffer his faithfulneſſe to faile.* Are they loaded with reproaches for righteouſneſſe ſake? *The Spirit of glory, and of God ſhall reſt upon them.* In a word whatſoever may happen, *All things*

shall worke together for the best unto them.

Rom.8.28.

And seeing God hath prepared and promised such excellent priviledges unto his children in this life, hence it is, that faith resteth upon his grace to receive from him whatsoever may be good and profitable for them. *O how great is the goodnesse, which thou hast laid up for them that feare thee: which thou hast wrought for them that trust in thee, before the sonnes of men? Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keepe them secretly in a pavilion from the strife of tongues. How excellent is thy loving kindnesse, O Lord: and therefore the children of men put their trust under the shadow of thy wings. Thou shalt bee abundantly satisfied with the fatnesse of thy house: and thou shalt make them drinke of the river of thy pleasures. The Lord is my shepheard, I shall not want. Hee shall leade his flocke like a shepheard: hee shall gather the lambes with his arme, and carry them in his bosome, and shall gently lead those that are with young.* What can they want, who have God to be their Father, to provide for them, and protect them; to bless them and dwell with them; to succour them, and supply them with all needfull blessings spirituall and bodily, in fittest season: [a] whose eare is open to their desires, [b] whose compassions exceed the tendernesse of a mother to her sucking babe: [c] who hath chosen them to be his owne proper good, which he loveth, and keepeth in store for himselfe and for speciall use. *Thou* Israel *art my servant,* Jacob *whom I have chosen, the seed of* Abraham *my friend. Thou whom I have taken from the ends of the earth, and called thee from the chiefe men thereof, and said unto thee; Thou art my servant, I have chosen thee, and not cast thee away. Feare thou not, for I am with thee: bee not dismayed, for I am thy God: I will strengthen thee, yea I will helpe thee, yea, I will uphold thee with the right hand of my righteousnesse. When the poore and needie seeke water, and there is none, and their tongue faileth for thirst, I the Lord will heare them, I the Lord of* Israel *will*

Acts of Faith that arise from the priviledges of the godly.

1.

Psal.31.19.

Verse 20.

Psal 36.7.

Verse 8.

Psal.23.1.

Esay.40.11.

Psal.146.5,6,7,8,9.

Levit.26.12.

2 Cor.6.16.

[a] Pro.10.24.

[b] Isa.49.15.16

[c] Deut.13.2.

Esay.41.8.9.

Verse 10.

Verse 17.

Verse 18. *not forsake them. I will open rivers in the high places, and fountaines in the midst of the valleyes: I will make the wildernesse a poole of water, and the dry land springs of water.*

2. Secondly, It petitioneth instantly for succour. For it seeth in God whatsoever it needeth or desireth, and will never cease to seeke relieſe. The more confident it is to obtaine, the more importunate it will be in suing. Oile put to the fire causeth the flame to ascend: and the promises of helpe and succour, received by faith, put life and vigour into the petitions of faith. Psal. 27. 7, 8. Verse 9. *Heare, O Lord, when I cry with my voice: have mercy also upon mee, and answere mee. Hide not thy face farre from mee, put not thy servant away in anger: thou hast beene my helpe, leave me not, neither forsake mee, O God of my salvation.* Psal. 28. 1, 2. *Unto thee will I cry, O Lord, my rocke, be not silent to me, lest if thou be silent to me, I become like them that goe downe into the pit. Heare the voice of my supplications, when I cry unto thee: when I lift up my hands towards thy holy Oracle.* Psal. 40. 11. *With-hold not thou thy tender mercies from me, O Lord; let thy loving kindnesse, and thy truth continually preserve mee.*

3. Thirdly, It receiveth earthly blessings as gifts of the covenant and part of his childes portion. God vouchsafeth outward things to wicked men of common bountie; but to his children the blessings of this life be tokens of his love and speciall good-will, and so received and embraced by faith. For substance the gift is one, both to the Just and unjust: but in respect of the cause, possession and use, there is great difference: which is discerned by faith, though it cannot be seene with the eye. Hos. 2. 20, 21, 22. *I will even betroth thee unto me in faithfulnesse, and thou shalt know the Lord. And it shall come to passe in that day, I will heare, saith the Lord, I will heare the Heavens, and they shall heare the Earth, and the Earth shall heare the Corne, and the Wine, and the Oile, and they shall heare Iezreel.*

Fourthly,

Fourthly, Faith in these and the foresaid promises doth greatly enlarge the heart towards God, and stirreth up to a serious and earnest studie of holinesse. If a Christian be much in the meditation of Gods singular goodnesse towards him every manner of way, above all that he could possibly aske or thinke, it will even constraine him to yeeld up himselfe wholy unto God in all manner of godly conversation. *Examine me, O Lord, and prove me; trie my reines and my heart: For thy loving kindnesse is before mine eyes: and I have walked in thy truth.* Psal.26.2,3.

Fiftly, It doth inwardly quiet and cheere the heart in the midst of manifold outward discouragements, troubles and persecutions in the world. Hope of glory in due time to be revealed, and of continuall supply of all good things from God in the meane space to bee freely given, will stablish the heart with strong consolation, and cause an outward profession of Joy, to the glory of God, the encouragement of other faithfull people, and the amazement of the wicked. This is to be seene in the lives and deaths of Gods faithfull servants, who tooke joyfully the spoiling of their goods, knowing in themselves that they had in Heaven a better, and an induring substance; who for this hope, *endured the crosse and despised shame*, as is testified of our Saviour himselfe. *By faith*, Moses *when he was come to yeares, refused to bee called the sonne of* Pharaohs *daughter; chooseing rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season: Esteeming the reproch of Christ greater riches then the treasures of* Egypt: *for he had respect unto the recompence of reward. By faith others were tortured, not accepting deliverance, that they might obtaine a better resurrection.* 5. Heb.10.34. Heb.12.2. Heb.11.24,25 26, Heb.11.35.

The way or meanes to stirre up faith in these promises, is; *The meanes to stirre up faith in these promises.*

First, to humble our selves unfainedly in respect of our miserable and accursed estate by sinne, and former carelessenesse to seeke mercy, enter possession, and get assured evidence of that everlasting inheritance. Woe is mee, how I.

am I fallen from that ſtate of bleſſedneſſe wherein I was firſt created, into a moſt miſerable and accurſed condition? I have grievouſly ſinned, and God is highly provoked, the ſentence of the Law is already gone forth, I am ſhut up under wrath, and if I have my deſert, I can expect nothing but the terrible execution of fearefull vengeance denounced. Mortalitie as a worme corrupteth my body: ignorance and luſt tyrrannize in my ſoule: my condition is expoſed to a thouſand vanities and weariſome courſes; and through feare of death the upſhot of evils, I am ſubject to bondage all my life. In my firſt eſtate I was made far above all viſible Creatures, and by free bounty lifted up to be the favourite of the moſt High God: but by wilfull diſobedience, I am fallen into Gods diſpleaſure, and lie priſoner under the revenging juſtice of the law. Nor is my wretched condition worſe then my careleſneſſe to be delivered from it. The bruit beaſts take it as a grievous thing to be enſnared and taken: but I have delighted in bondage, and counted it a liberty to live a ſlave to Sathan, and to follow things and courſes pleaſing corrupt nature. Thou Lord of thine infinite grace haſt proclaimed liberty, publiſhed peace, and made offer of a better ſtate and condition in Chriſt, then what I formerly loſt in *Adam*: But I preferred ſpirituall thraldome to liberty, death to life, and choſe rather to follow the temptations of Sathan, and to fulfill the luſts of the fleſh, then to come unto Chriſt that I might be ſaved. The men of this world are wiſe in their generation, to accept of earthly commodities when they be offered, and not to put by the opportunity: but when the Lord hath made promiſe of everlaſting life, if I would renounce the pleaſures of ſin, and foregoe the vanities of this world, I have followed vanity and neglected mercy, I have deſpiſed the great ſalvation, and walked in the paths of death and condemnation. O Lord, it is thine owne worke of grace in me, that ever I did bethinke my ſelfe of the danger of my courſe, and repent to lay hold upon the promiſes of life.

Heb. 2. 15.

Nor

Nor hath my sloth and negligence to seeke evidence, get assurance, and enter possession of that glorious inheritance, by growing up in peace, joy, holinesse and sanctification, beene lesse odious, then former carelesnesse. Since I have beene enlightned, and tasted of the heavenly gift, I have sleighted the promises of mercy, which should have beene my continuall meditation; I have neglected to get and keepe the holy Spirit, holy in it selfe, making them holy in whom as temples it dwelleth, the seale and earnest of the promised inheritance. Ah, what a dwarfe am I in holinesse and sanctification? for these many yeares how little have I gained? My spirituall sight is exceeding dimme, my passions boisterous, my heart unquiet, my thoughts evill, my nature corrupt. I am dull to good, apt to sin, feeble and of no power to withstand temptations, shaken with many feares touching my salvation, soone unsetled and removed from sted fastnesse by any contrary opposition, farthest to seeke for evidence and assurance when I stand in greatest need. All this is come upon me through mine owne foolishnesse: because I have not acquainted my selfe with the promises of grace, nourished the motions of the Spirit, carefully improved the gifts received, endeavoured after perfection, and laboured to be sealed more and more with the promised Spirit. What might I have growen unto in Christ, if I had instantly desired the Spirit of Grace of him who giveth it, heeded the inspirations and suggestions of it, and by all conscionable meanes sought increase of grace, and assurance of salvation? Long ere now I might have attained fulnesse of spirituall wisdome and understanding, strength of faith, power of grace, sweet communion and fellowship with God, liberty and freedome to walke with God, comfortable possession in part, and good assurance of eternall life in due time to be accomplished: whereas by reason of sloth and negligence the powers of grace are so enfeebled, that I can scarce breathe, sigh, crawle in the way to Heaven, my heart is desolate, I am a

ſtranger to the comforts of godlineſſe, terrified with the remembrance of death, ready to faint at the apprehenſion of trouble and danger, and continually diſquieted with feares and doubts touching mine owne ſalvation, if the world with the things thereof have not caſt me into the ſleepe of ſecurity for a ſeaſon. The ſlothfull man is juſtly condemned, who had rather ſtarve in Summer for lacke of bread, then plough in winter becauſe of the cold: We cenſure him that had rather goe lame and crooked as long as he liveth, then be at a little paine to move an aking joynt. He is worthily accounted improvident, who neglecting to gather in his writings, or ſue out fine and recoverie, will hazard the loſſe of his owne inheritance. My folly hath exceeded herein, who to live in peace and quiet with ſinne, have impoveriſhed my ſoule, impaired my ſtocke of grace, wounded my conſcience, deprived my ſelfe of many rich priviledges of grace, which I might have enjoyed, weakened my title to mine everlaſting inheritance, and beene contented to creepe feebly towards the heavenly *Canaan*; thinking it better to keepe where I was with quiet, then to make my condition, by ſtill dealing with my ſelfe too too reſtleſſe. The ſluggards ſhameleſſe excuſe hath fearfully bewitched me; *Better is an handfull with eaſe, then both hands full with travell and vexation of ſpirit.* The more excellent the inheritance I hope for is, the more deteſtable is my ſluggiſhneſſe and folly, that I have not earneſtly ſought to make it ſure unto my ſelfe, and entred poſſeſſion thereof ſo farre as in this life is given of grace.

Eccleſ 4.6.

2. Secondly, We muſt incite and ſtirre up our ſelves to receive the promiſes of everlaſting life, by conſideration of the free and rich grace of God, his truth and faithfulneſſe; the ſufficiencie of Chriſts merits; and greatneſſe, excellencie, and worth of the benefit promiſed. Awake, my ſoule, why ſleepeſt thou; ariſe, and lay hold upon the promiſes of life, which God of his great mercy in Jeſus Chriſt doth offer unto thee in the Goſpell, be not diſmayed

mayed by reason of thine unworthinesse, for the promise is of grace, freely offered, and freely given to them that be most unworthy in their owne eyes. Thou art unworthy of the least crumme of mercy, but of his rich mercy God hath made promise of highest advancement unto thee, if thou wilt embrace it. *I will be a Father unto you, and yee shall bee my sonnes and daughters, saith the Lord Almighty.* 2 Cor. 6. 18. *He that overcommeth shall inherit all things, And I will be his God, and hee shall be my sonne.* Apoc. 21. 7. *And it shall be in the place where it was said unto them, yee are not my people, that there they shall be called the children of the living God.* Rom. 9. 26. Life eternall is given of grace, not sold for workes; received by faith, not purchased by desert: and the more worthlesse thou art in thy owne lowly conceit, the more shall the grace of God be magnified in thine exaltation. Christ hath purchased righteousnesse and everlasting life; believe in him, and live for ever. The Sonne of God debased himselfe to become the Sonne of Man, and to be *made under the Law, that hee might redeeme us that were under the Law, that wee might receive the Adoption of sons.* Gal 4 4,5. Phil. 2. 7,8. Oh the bountifulnesse and love of God to man, by so great a price to purchase so high a dignity, that we should be called the Sonnes of God, and be partakers with Christ of all his glory in his Fathers kingdome. Tit 3. 4. O my soule, why art thou so dull and sluggish? Wherefore doest thou not put forth thy selfe to embrace and receive such an inestimable benefit. If the worth of things may bee measured by their price, well then may the Sonship of true Believers be valued at the highest rate. Who can sufficiently admire the dignity of this estate (to be the Sonne of God) which could not be procured save onely by this infinite price, the making of him become nothing, by whom God in the beginning made every thing? It is esteemed a matter of great honour to be the servant of the Prince in some speciall place of eminencie in the Common-wealth: How doe men seeke and sue for such Offices? how do they rejoyce when their desires are accompli-

pliſhed? But there is no compariſon betwixt the ſervant of a Prince, and the Sonne of God; the favour of a Prince, and the Fatherly love of God; the dignity of the Court, and the Joyes of Heaven; a temporall office, and an eternall inheritance. It is better and more honourable to be the ſervant of God, then the Commander of men; to be an heire apparent to Heaven, then the poſſeſſor of the whole World. There is a great opinion, and not without juſt cauſe, of the eſtate of our firſt Parents, *Adam* and *Eve*, whilſt they were in Paradiſe, before their fall. But their eſtate, notwithſtanding all their priviledges, ornaments, and favours, exceeded not the condition of ſervants. Had they continued in obedience to their Creator, they ſhould have beene exempted from all miſery, and confirmed in perfect bleſſedneſſe: But they could never have attained this dignity. To be made the Sonnes of God by Adoption, of meere, rich, and undeſerved love in Chriſt. And is it not an admirable prerogative, to be brought by Chriſt into a more excellent ſtate, then that which *Adam* in his innocency and glory had juſt cauſe to wonder at. As the gratiouſneſſe of him who preferreth, and excellencie of that ſtate, whereunto the Believer is exalted, doe commend this; ſo alſo doth the low degree from which we are raiſed. Of the ſervants of ſinne, to be made the Sonnes of God; of the vaſſals of Sathan, to be taken to raigne with Chriſt in glory for evermore; of children of wrath, dead in treſpaſſes, to be begotten againe to the hope of an inheritance, immortall, undefiled, that fadeth not; what an unſpeakable favour is this? O my ſoule ariſe, ſtirre up thy ſelfe ſtedfaſtly to receive the promiſe of life, and hold it faſt: for Gods promiſes are certaine, never leſſe, but rather more in accompliſhment then in tender. Enter poſſeſſion, and get the inheritance ſealed unto thee. Would not a poore Beggar, if he ſhould underſtand of ſome great and goodly inheritance bequeathed unto him in a farre countrey, much rejoyce therein, long to go ſee it, and take poſſeſſion of it. In matters

of

of weight men love great earnest and good assurance: for great advantage they will endure any paines, hazard many difficulties. Did men know the worth and glory of the kingdome of Heaven, freely offered, and that without all expiration of time, to be possessed here in part of them that will receive it, fully hereafter, when their daies on earth be determined; would they not seeke it with all earnestnesse, enquire after good evidence, get sound assurance, and labour the possession of it more and more? Men seeke earthly things, and often misse of their desires: but the promise of Heaven is sure and stedfast, and he that resteth upon the Lord shall not be confounded. Everlasting life is freely offered, but men are not left at liberty whether they will receive and seeke it, or no. *Hee that believeth on the Sonne, hath everlasting life: and hee that believeth not the Sonne, shall not see life, but the wrath of God abideth on him.* Iohn.3.36. Do not they perish worthily, who preferre the pleasures of sinne, and honours of this transitory life, before life everlasting, promised of grace, purchased by Christ, full laden with all fruits of true life, joy, peace, and all choicest pleasures, beyond comparison, exceeding whatsoever can be enjoyed in this world both in worth and endlesse setledneſſe? The labour to make Heaven sure, which is full of pleasure and delight, doth ease the heart of many burdensome, distracting, and cutting cares. For if thou be the childe of God, thou hast liberty to come into his presence, and to make thy requests knowne unto him with thankesgiving; Nothing that is truly evill shall betide thee. Ephes.2.18. & 3.12. The plague shall not come nigh thy Tabernacle: *Thou shalt walke upon the Lion and Aspe, and tread them under feet:* Psal.91.10,13 God will provide all things necessary for soule and body, and see that no good thing be wanting unto thee. *Seeke first the kingdome of God, and his righteousnesse, and all these things shall be added unto you.* Psal.34.10. Matth.6.33. What then should withdraw or hold me backe from believing the promise, and seeking the possession of that inheritance. It is God who hath

hath freely promiſed it, who can and will performe whatſoever he hath ſpoken; it is Chriſt who hath purchaſed it by the ſacrifice of himſelfe once for all, why then ſhould I doubt? I am commanded to believe; and believing the poſſeſſion of life is given in part, which may be increaſed by a daily addition to the graces and comforts of the Adopted; why ſhould I be negligent to ſeeke it confirmed and ſealed? Everlaſting life is the only true life, full of joy, peace and contentation; a durable treaſure which can never fade, a crowne that never withereth: and ſhall baſe things take up the heart, when God calleth to ſeeke a moſt glorious and everlaſting inheritance? Oh, the ineſtimable love and favour of God, who makes offer of an Adoption and immortall Inheritance to the moſt contemptible wretches, that live upon the face of the earth? The man that toiles hard all day long for a ſmall piece of ſilver, or lies at the rich mans gate waiting for an Almes, the ſcraps that come from his Table: he is invited to come unto Chriſt, that he might obtaine a kingdome, an eternall kingdome that hath none end, an inheritance abundantly glorious, ſurpaſſing the glory and worth of all earthly treaſures and inheritances laid together, much more then all earthly treaſures do exceed the worth of one pin. What an heart-breake is it to a man, when he finds that by ſome default he hath forfeited ſome earthly matters, which he might have held, had he bin warie? but what griefe and confuſion will this cauſe, when he ſhall ſee that through folly, ſloth, careleſſeneſſe, matchleſſe cruelty, and unthankfulneſſe, he hath loſt an everlaſting inheritance of glory, which he might have obtained? Meere poſſibility of compaſſing ſome great and extraordinary good is of more waight in ſwaying mens actions and inciting endevours, then certainty of accompliſhing pettie deſires. But certainty and commodity do here concurre in one: There is no good to the poſſeſſion of eternall life; no ſucceſſe certaine but this, that he who unfainedly believeth in Chriſt, ſhall inherit the crowne of glory.

glory. It is good for me to draw nigh unto God. and put my trust in his mercy; to lay fast hold upon the promises of life and protection, to get the spirit of Adoption whereby we cry Abba Father, and fly unto his grace in Christ, to get my title made sure and strengthened unto my conscience, and while time serveth, earnestly to seeke the kingdome of God.

Thirdly, Wee must pray earnestly that God would increase our faith, seale us by his Spirit, lead us in the way of peace, cause us to grow up in holinesse; make us wise to prize and value, to tast and relish the joyes of Heaven; and assure our consciences of right and title to that everlasting inheritance. For it is God that sealeth us, and makes us to reade the sealing; that promiseth Heaven, and affecteth the heart with the goodnesse and worth of the thing promised; that by the pledges of his favour and the earnest of his Spirit doth sufficiently testifie our Adoption, and cause us certainely to apprehend what he doth testifie and assure. As the beginning, so the progresse, comfort and assurance of life is from him, and instantly is to be begged of him. Faith receiveth the promise of life, and giues assurance of what is received, as it prayeth. Who am I O Lord, that thou shouldest make such ample and free promises unto thy poore servant concerning his everlasting happinesse? Of thy free mercy, and according to thine owne heart, hast thou spoken all these great things, to make thy servant know them. And now, O Lord God, establish I beseech thee the word that thou hast spoken concerning thy servant; gratiously accept me for thy childe; by the earnest of thy Spirit and pledges of thy favour seale unto me the promised inheritance, and make me assuredly to know what great things thou hast done, and what those hopes be which are reserved for me in Heaven. My sight is dimme, not proportioned and fitted to so high an object, my affections carnall that I cannot set my selfe to purpose about this contemplation, the Devill labours nothing more

more then to keepe me hood-winked this way. O Lord, I beseech thee inable me to know this good and blessed hope, the matter of mine inheritance abundantly glorious, that my heart may be still in Heaven; and by thy Spirit lead me into all truth and holinesse, that in due time I may possesse the Kingdome of glory whereunto I am called. Of thy free grace thou hast called me by the Gospell to this blessed hope, which is laid up for me in Heaven: therefore is thy servant bold to intreate the sence of thy love, the knowledge of this Hope, the increase of grace, and assurance of thy mercy for evermore.

1 Thess 2.11. 2 Thess 2.14. Col 1.5.

4. Fourthly, We must quicken our selves to rejoyce in God, waite patiently, and walke chearfully before him. Oh, the incomprehensible love and favour of the Lord. Was it ever found that any man of ranke or place did adopt the blinde, lame, deafe, dumbe, or otherwise deformed, to be heire, to succeede him in his inheritance? My soule, rejoyce thou in the Lord, and blesse his holy Name, for he hath looked upon my base estate, and visited me with mercy from on high: of a stranger and forrainer, I am made a free denison of the new *Ierusalem*; of the bondslave of Sathan, the friend of Christ; of the childe of wrath and damnation, the sonne of God and heire of salvation. My Name is registred in Heaven, an eternall waight of glory is reserved, which the most righteous God hath promised, and in fittest season will give unto me. Why should I doate on earthly braveries, who have an eternall life that hath most excellent glory, honour, riches and happinesse, above all the heart can comprehend, joyned with it, prepared and given through faith in Christ. It were notable baseneſſe, if an heire of sumptuous and stately pallaces should covet the poore cottages of beggars that stand by the high way side. *The Lord is the portion of mine inheritance, and of my cup: thou maintaineſt my lot. The lines are fallen unto me in pleasant places; yea I have a goodly heritage.* My studie and care should

Psal. 16.5,6.

ſhould be to know my heavenly hopes better and more fully, that I might weane my ſelf the more willingly from all earthly vanities. Heaven is my home, my hope, mine inheritance: and where ſhould my heart be, but where my treaſure is; where my thoughts, but where my hope is? In this life I receive onely the firſt fruits of the Spirit, the earneſt of the inheritance: but I will waite patiently for the full poſſeſſion thereof, and walke chearefully in the way that leadeth thereunto. In earthly things men are contented to waite for a good leaſe in reverſion, and to lay out their money for that which ſhall not come to their hands till ſome lives be expired: and ſhould not I waite for the accompliſhment of glory, there being but one life betwixt it and me, and that is mine owne?

CHAP. V.

What it is to live by faith touching the promiſes of perſeverance, and how to ſtirre up our ſelves thereunto.

GOd of his infinite mercy hath made further promiſes, (the neceſſity of his ſervants ſo requiring,) that his mercy ſhall never depart from them, that he will confirme & ſtrengthen them to the end, notwithſtanding their own weakneſſe, and the malice of their ſpirituall enemies, and that nothing ſhall ſeperate them from the love of God which is in Chriſt Jeſus. This is implied in the firſt promiſe which God made, *It ſhall bruiſe thy head & thou ſhalt bruiſe his heele:* where Sathan is ſtinted to the heele of the true Chriſtian ſeed. In many paſſages of Scripture the ſame is moſt clearely and manifeſtly expreſſed. *He ſhall bee like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon, his leafe alſo ſhall not wither, and what-*

God hath made many promiſes of perſeverance.

Gen. 3. 15.

Pſal. 1. 3.
Pſal. 52. 13. 14

whatsoever hee doth shall prosper. The steps of a good man are ordered by the Lord, and hee delighteth in his way. Psal.37.23,24 *Though hee fall hee shall not bee utterly cast downe: for the Lord upholdeth him with his hand. For this God is our God for ever and ever, hee will be our guide even unto death.* Psa.48.14. *Thou shalt guide me with thy counsell, and afterward receive me to glory.* Psal.73 24., Verse 26. *My flesh and heart faileth: but God is the strength of my heart: and my portion for ever. The mercie of the Lord is from everlasting to everlasting upon them that feare him.* Psal.103.17. *A good man sheweth favour and lendeth: hee will guide his affaires with discretion:* Psal.112.5.6. *Surely hee shall not bee moved for ever: the righteous shall be in everlasting remembrance. They that trust in the Lord, shall be as mount* Zion, Psal.125.1.2. *which cannot bee removed, but abideth for ever. A bruised reede shall he not breake, and the smoaking flaxe shall he not quench.* Esay.42.3. *And even to your old age I am hee, and even to the hoare haires will I carrie you; I have made, and I will beare, even I will carrie, and will deliver you. For the mountaines shall depart, and the hils bee removed, but my kindnesse shall not depart from thee, neither shall the covenant of my peace bee removed, saith the Lord that hath mercy on thee.* Esay.46.4. Esay.54.10. Esay.59.21. *As for mee, this is my covenant with them, saith the Lord. My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede;* Rom.9.8. Gal 4.28. that is, such as bee effectually called according to the purpose of God.

Hereunto may be added those passages which testifie, that the love which God beareth to his people is an everlasting love, and the covenant, which he hath made with them effectually, and shall be kept assuredly, is an everlasting covenant. Ier.31.3. *The Lord hath appeared of old unto mee, saying, yea, I have loved thee with an everlasting love: therefore with loving kindnesse have I drawne thee. In a little wrath I hid my face from thee for a moment: but with everlasting kindnesse will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of* Noah Esay.54.8.9. *unto*

to me: for as I have sworne, that the waters of Noah *should no more goe over the earth; so have I sworne, that I would not be wroth with thee, nor rebuke thee. Behold, the dayes come, saith the Lord, that I will make a new covenant with the house of* Israel *and with the house of* Juda: *Not according to the Covenant that I made with their Fathers in the day that I tooke them by the hand, to bring them out of the land of Ægypt, which my covenant they brake, although I was an husband unto them. But this shall bee the covenant that I will make with the house of* Israel; *After those dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts. And they shall bee my people and I will bee their God. And I will give them one heart, and one way, that they may feare mee for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turne away from them to do them good: but I will put my feare in their hearts, that they shall not depart from mee.*

Ier.31.31,32,33. Heb.8.8,9.& 10.16.17. Jer.32.38,39,40. Heb.13.20. Heb.8.10.

In which covenant or Testament God freely promiseth to give what he requireth of his people, and to effect in them what he calleth for at their hands. If the benefits given be compared amongst themselves, one is as it were a condition to another: but they be all effects in respect of the grace and free favour of God, certainely conferring them upon whom he will. Righteousnesse and life are promised upon condition of faith: but the condition of the covenant is promised in the covenant it selfe. *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stonie heart out of your flesh. And I will put my Spirit within you, and cause you to walke in my statutes and yee shall keepe my judgements, and do them. And I will betroth thee unto mee for ever, yea I will betroth thee unto mee in righteousnesse, and in judgement, and in loving kindnesse, and in mercies. I will even betroth thee unto me in faithfulnesse, and thou shalt know the Lord.* The externall betrothing by outward covenant, so as God be-

Ezek.36.26,27. Hos.2.19,20.

trothes himselfe to all professing the true faith, may be
Rom.9.24,25. broken, for though God offer them mercy if they will be-
1 Pet.2.8,9,10 lieve, yet he gives not faith to them; but the internall by effectuall disposition, of which the Prophet speaketh in this place, is indissoluble.

Mat.7.24,25. *Whosoever heareth these sayings of mine, and doth them I will liken him unto a wise man, which baile his house upon a rocke: And the raine descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rocke.* But all the faithfull are built upon the rocke; not upon the rocke now, and anon upon the sand, but once built upon the rocke, they remaine
Matth.16.18. unmoveable. *Thou art* Peter, *and upon this rocke I will build my Church, and the gates of Hell shall not prevaile against it:* assaile it they may, prevaile against it they shall not.

Iohn.10.27, 28,29. Ezc.34.15,16. *My sheepe heare my voice, and I know them, and they follow me. And I give unto them eternall life, and they shall never perish, neither shall any man plucke them out of my hand: My Father which gave them me, is greater then all: and no man is able to plucke them out of my Fathers*
Rom.8.35,37. *hand. Who shall seperate us from the love of Christ? Shall tribulation, or distresse, or persecution, or famine, or*
Rom.11.29. *nakednesse, or perill, or sword? Nay, in all these things wee are more then conquerours through him that loved us. The gifts and calling of God are without repentance. Blessed bee the God and Father of our Lord Iesus Christ who according to his abundant mercy, hath begotten us againe unto*
1 Pet.1.3,4,5. *a lively hope, by the resurrection of Iesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you. Who*
1 Iohn.3.2. *are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Beloved, now wee are the sonnes of God, and it doth not yet appeare what wee*
Iude v.24,25. *shall bee: but wee know, that when hee shall appeare, wee shall bee like him: for wee shall see him as he is. Now unto him that is able to keepe you from falling, and to pre-*

sent

sent you faultlesse before the presence of his glorie with exceeding joy: To the onely wise God our Saviour, bee glorie and majesty, dominion and power, now and ever, Amen. Doth God in these places promise to protect us against forraine enemies, not against domesticke perfidiousnesse? The texts doe respect no condition, as the cause of fulfilling these promises, but plainly affirme, that God himselfe doth promise and will give the condition which he requires. For to what end doth he write the Law in the heart, uphold with his hand, and give a good issue to the temptation; but that the will, prone to wickednesse, should not yeeld, and altogether start backe from grace received? *Whosoever is borne of God, doth not commit sinne: for his seed remaineth in him, and he cannot sinne, because he is borne of God.* And if the seed abide in the faithfull as an indelible character and pledge of their inheritance, that they cannot sinne in the Apostles sence; then are they fenced against the treachery of their owne hearts remaining in them. *Whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I give him shall bee in him a well of water springing up into everlasting life:* where thirst is opposed to a totall want of grace, not to the earnest desire of increase in grace. The thirst of totall indigencie is taken away by the participation of grace; the thirst of complacencie, or more ample fruition of grace, is increased.

1 Iohn. 3. 9.
1 Iohn. 5. 18.
Iohn 4. 14. & 7. 38, 39.
1 Pet. 2, 2, 3.

The Holy Spirit, who is sent into the hearts of the Sonnes of God, is not there as a guest to tarrie for a night or two: but as an inhabitant to dwell and remaine for ever: yea, as an earnest of their inheritance, untill the redemption of the purchased possession. *I will pray the Father, and hee shall give you another Comforter, that he may abide with you for ever. Now hee which stablisheth us with you in Christ, and hath annointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts: which is the earnest of our inheritance, untill the*

Rom. 8. 11.
Hag. 2. 5.
1 Pet. 4. 14.
1 Iohn. 2. 27.
Iohn. 14. 16.
2 Cor. 1. 21, 22.
Ephes. 1. 14. & 4. 30.

1 Pet. 1. 23. *redemption of the purchased possession, unto the praise of his glory.*

The seede whereof the faithfull are begotten is incorruptible, the life, which they live by faith in Christ, is an everlasting life. John. 5. 24. John. 17. 3. Iohn 6. 47. *Verily, verily I say unto you, Hee that heareth my word, and believeth on him that sent mee, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.* 1 Ioh. 5. 11, 12 *And this is the record, that God hath given to us eternall life, and this life is in his Sonne. Hee that hath the Sonne hath life, and hee that hath not the Sonne hath not life.* Now the Scriptures saying, He that believeth hath everlasting life, and shall not come into condemnation, doth import that faith and the fruits thereof be such from which the godly through the power of God never fall.

Luk. 22. 32. Ioh. 17. 15. And for further confirmation, the Scripture testifieth, that Christ hath prayed for his people that their faith should not faile, that they should bee kept from the evill. This cannot be restrained to the Apostles, but it is the common priviledge of all the faithfull; Verse 20. *Neither pray I for these alone, but for all them also which shall believe on mee through their word.* And the intercession of Christ; even for this particular blessing of the not failing of faith, never ceaseth, is ever effectuall, and speedeth alwayes.

1 Cor. 1. 8. Phil. 1. 6. And that nothing might be wanting to full consolation in this point, we are assured from God, that he will perfect the worke of grace which he hath begun, *Who shall also confirme you unto the end, that yee may bee blameless in the day of the Lord Iesus Christ. Being confident of this very thing, that hee which hath begun a good worke in you, will performe it untill the day of Iesus Christ. Faithfull is hee that calleth you, who also will doe it, that is,* (as goeth immediately before) *preserve your whole spirit, and soule and body blameless unto the comming of our Lord Iesus Christ.* 1 Thess. 5. 24. 2 Thess. 3. 3. *The Lord is faithfull, who shall establish you, and keepe you from evill.*

Now

Now seeing God hath bin pleased, by so many promises to assure the faithfull of their sure and stedfast estate, it is necessary seriously to learne and thinke upon them, that they might be setled in believing their perseverance. Had it not beene a point of great weight and necessitie, we cannot thinke the Lord would have mentioned it so often, and confirmed it so many waies: which will soone appeare to any man that shall consider his owne frailtie, and the strength and malice of his spirituall enemies; how potent and vigilant they be to assaile, how weake and feeble he is to withstand and make resistance. Nor is our weakneſse greater then our backwardneſse to believe the promises of perseverance, when we stand in most need of them. When corruptions stirre, and tentations be hot and fierie, and we finde our selves ready to faint, then are we to seeke of a promise that might uphold against the feare of falling away; or if the promise be at hand, we cannot lay hold upon it, some mist or other comes betweene it and the eye of our understanding. Many good Christians are kept under with this temptation, They are afraid they shall never hold out, if persecution should come, they stand in doubt lest they should fall away as many have done, who made greater shewes, and seemed to have gone further then ever they did. And whilest they distrustfully question their perseverance, all present favours seeme lesse then otherwise they would, all other promises be held the more weakly, and Satan takes advantage to fill their hearts with manifold discomforts. God (I denie not) doth order these temptations to the best, and will doe his children good by them: for hereby they are driven to distrust themselves and run unto God, and relie upon him in all their necessities: nevertheleſse the many perplexities, wherein they are entangled for want of faith in the promises of perseverance, doth sufficiently convince, how necessary it is we should labour to have our hearts established in this confidence, that the Lord will never leave us nor forsake us.

By serious meditation on these promises we must settle our selves in believing, which is very necessary.

Prevention of an objection.

Confidence in the promises of perseverance doth encourage and quicken in a Christian course, stablish in wel doing, and hearten against the greatest difficulties. Of old it hath beene objected against the doctrine of assurance of not falling away, that it doth set open a doore to all licentiousnesse: for if men cannot fall from their state of happinesse, why shou'd they feare to commit all kind of wickednesse. But he that hath faith in deed, will not, nay, he cannot take courage to goe on in sin, upon this pretence, that faith once had cannot utterly be lost. The believer knowes himselfe bound to the obedience of the Gospell, though he be freed from the damnation of the law: and certaine it is, that faith which knits to Christ, doth leade us forth in all holinesse. * Mercy covering sinne doth beget reverence: the more assurance of salvation in a mans soule, the more feare and trembling in a mans course. He who is best assured hath most power of Gods Spirit, and the stronger the Spirit of God is within, the more holinesse, and fruits of grace without. *Paul* was assured that nothing should seperate him from the love of God in Christ: *Peter* was assured, that his faith should not faile: did this make them the more careleſse? Nay, rather the more carefull to runne their race; the more couragious to fight out their combate. The load-stone of love is love: Love in the superiour doth draw love from the inferiour: and is it then possible for us to apprehend such unspeakable love of God in chooſing us to such an excellent, happy, unchangeable condition, and not be affected to love the Lord againe? Of necessity the faith which continueth must be lively, nor can it imbrace the promises of perseverance but whilst it is lively. The more operative faith is, the greater our assurance of future standing: if faith be dormant or languish for a time, for that time we are to seeke of this comfort; nor can it be recovered till faith recover, and put forth it selfe valiantly in combating against Sathan, subduing corruption, and working righteousnesse.

* Psal. 130. 4.

1 Cor. 9. 27.
2 Tim. 4. 7, 8.

1 Iohn. 4. 19.

Looke

Looke how much we come short in believing the faithfull promises of God concerning our future protection from all hurtfull evils, (the greatest whereof is falling away) so much are we lacking to sound peace and stable tranquillitie of Minde and Conscience. The better we have learned to live by faith in Christ, as the Author and finisher of our faith, and raiser of us up at the last day, the greater and more stedfast is our comfort. The men of this world be not satisfied with the possession of their purchased inheritance, but they seeke to strengthen and assure their title against future claimes, before they can be quiet. When a Christian is acquainted with the promises of pardon and forgivenesse, believeth in Christ for salvation, and is reconciled unto God; When his conscience is purged, that there remaineth no more terrible remembrance of sinnes past; his lusts subdued and vanquished; his heart quieted from all perturbations; and all inward disturbance, which was in man against himselfe, done away; and when these things are knowne unto the Conscience: yet one thing is wanting to sound and full peace; that is, holy security for time to come against all enemies both inward and outward, that they shall not hurt us much lesse prevaile against us. For if what we possesse may utterly be lost, or what we hope and expect be meerely uncertaine and conjecturall, built upon the good use of our free-will, and not upon the free and unchangeable grace of God, what rest or quiet in respect of his future estate can any man finde in himselfe? but let the heart be established in this, that God will carrie him forward from grace to grace till he have brought him to his everlasting Kingdome; that his faith shall never faile, the graces of the Spirit shall never wither and decay; Sathan with all his malice, the world with the manifold allurements thereof shall never prevaile against him; this freeth from much heart-griefe, perplexitie, distrustfull sorrow, and unprofitable trouble, when he feeles his owne weakenesse, thinkes of Sathan and the worlds power, heares of

the falls of some who have gone farre in the profession of godlinesse, and casts with himselfe what persecutions may be raised against him for the truth and Gospell. This also refresheth the heart with sweet and heavenly comfort, in the midst of those many trials & incumbrances, which we do and must make account to meet withall: and this our heavenly Father knew to be no more then necessary for our chearfull walking before him. 2 Tim. 1. 12. *For the which cause I also suffer these things, nevertheless, I am not ashamed: for I know whom I have believed, and I am perswaded that he is able to keepe that which I have committed unto him against that day.*

The godly are allowed to believe their perseverance.

And seeing God hath promised to perfect the worke of grace begun, and bound himselfe by covenant to confirme, strengthen, and stablish his children unto the end, and in the end to give them eternall life; such as find any true and lively worke of grace wrought in them, are allowed from God to believe, that they shall never perish, nor quite be broken off from Christ, nor those living waters cleane be dried up, but notwithstanding their owne infirmities, and the sore temptations wherewith they are oppressed, they shall be preserved, upheld, and kept unto salvation. For what God hath confirmed by promise and covenant unto his children, undertaken to effect by his Almighty power, and ratified by earnest and pawne, that they are allowed to believe and expect from him of his unchangeable grace and love. This is the golden and indissoluble chaine which the Apostle speakes of, Rom. 8. 30. *Whom he did predestinate, them also hee called: and whom he called, them hee also justified: and whom he justified, them he also glorified:* so that effectuall vocation is a pledge and token of glorification to ensue.

Christ [a] hath prayed for his people, that their faith might not faile: [b] the faithfull pray instantly, *Lead us not into temptation:* and [c] that no man might waver, a promise is annexed, *Whatsoever ye shall aske the Father in my Name, he will give it you.* But without question, they have allow-

[a] Luk. 22. 32.
[b] Mat. 6. 13.
[c] Iohn 16. 23.

ance

ance to believe the obtaining of that which Christ hath prayed for, and the faithfull aske of God in the Name of Christ according to his will. The servants of Christ who lived by the like pretious faith with us, grounded upon the same promises, & subject to the same temptations, believed their perseverance. *I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to seperate from the love of God, which is in Christ Iesus our Lord. According to mine earnest expectation, and my hope that in nothing I shall be ashamed: but that with all boldnesse, as alwayes so now also Christ shall bee magnified in my body, whether it bee by life or by death. And the Lord shall deliver mee from every evill worke and will preserve me unto his heavenly kingdome, to whom bee glory for ever and ever. Amen.* But what one believed upon common and ordinary grounds, that is the priviledge of all believers which they are allowed to receive.

1 Iohn. 5. 14.

Rom. 8. 38, 39

Phil. 1. 20.

2 Tim. 3. 18.

It is a great glory to God, that we live by faith on him concerning our future estate, and relie upon his grace, that in all encounters we shall be *more then Conquerours, through him that loved us.* For this is to take God to be our God, not onely to put our confidence in him in prosperity and adversity, when we have meanes, or meanes be wanting, for our soules and bodies: but also to relie upon him, that he will make us walke in his Commandements, and put his feare in our hearts, that we shall not depart from him; that he will perfect his worke begun in us, finish our faith, and preserve us unto his everlasting kingdome. This faith doth give unto God the praise of all grace which he is pleased to bestow, and of all workes of grace which he effecteth by us. He that relieth upon the good use of his free-will, must necessarily ascribe the praise of his perseverance in part, if not principally, unto himselfe: but he that resteth upon the Lord for establishment against all spirituall enemies, and ability unto every

ry good worke, he must necessarily ascribe the whole praise unto the glory of Gods grace, upon which he doth depend.

The acts of faith concerning perseverance.

The acts of faith concerning perseverance be these and such like.

1.

First, It makes a man sensible of his owne frailtie, and infirmity, how weake and feeble he is, apt not only to fall, but even to fall away, if he were not upholden by the grace and power of God. *Not that we are sufficient of our selves to thinke any thing as of our selves: but our sufficiencie is of God.* Naturally we trust in our selves, and are presumptuous of our strength: but when by faith we goe forth of our selves unto God for helpe, we can see nothing in our selves but weakenesse and frailtie.

2 Cor. 3. 5.

2.

Secondly, It stirres up holy jealousie and suspition, lest we should coole, decay, start aside, or fall backe. Faith is bold and timerous, confident and suspitious: confident in God, suspitious of our selves. *I was afraid* (saith Job) *of all my workes; knowing, that if I did wickedly, thou wouldst not acquit me.* And this suspition doth beget care to shunne occasions of sinne, and watchfulnesse to prevent spirituall distempers. A man jealous of his health is warie in his diet: and he that hath his soule in suspition will ever be questioning with it, and watching over it least he should offend. This jealousie is ever waking, apt to cast the worst that may fall out, but to counsell the best, that is, to keepe farre from the occasions of sin, abstaine from all appearance of evill, and take heede of the snare in lawfull businesses of this life. And surely, in this kinde, considering our great frailty, it is more behoovefull for a man to be somewhat too heedie and cautelous, then to be a little too secure and selfe confident: to be suspitious of his weakenesse that he may be enabled by God and become strong in him, then while he is foole-hardie and strong in his owne conceit, to run into danger, and prove weake in triall.

Iob. 9. 28. Gatak. *Spirituall Watch, pag.* 84.

3.

Thirdly, Faith instantly crieth unto the Lord for helpe, and

and strength, and continuall supply of grace. *Hold up my goings in thy paths, that my footsteps slip not. I will keepe thy statutes: O forsake me not utterly. Looke thou upon me, and be mercifull unto mee: as thou usest to doe unto those that love thy Name. Order my steps in thy word, and let not any iniquity have dominion over me. Draw me, wee will runne after thee. Shew me thy waies, O Lord; teach me thy paths: Lead me in thy truth, and teach me: for thou art the God of my salvation, on thee doe I waite all the day long.* When men be conscious to themselves of their own wants, they are wont to resort unto others by whom their wants may be supplied: The Believer is emptie in himselfe, and sensible of his owne weaknesse, desirous of supply, and confident of help in God, who alone is able to confirme and strengthen him, yea so to inable him notwithstanding his infirmity, that his power and might shall appeare in him amidst his feebleness, and his very infirmity shall make much for his glory: and therefore he will not cease day after day to repaire unto him for continuall supply and strength of grace.

Psal. 17.5. Psal. 119.8. Psal. 119.132, 133. Cant 1.4. Psal. 25.4,5. 2 Tim 4.17. 2 Cor. 12.9,10 2 Cor. 4.7.

Fourthly, Faith desireth, digesteth, and feedeth upon the wholsome food of life. *As new borne babes desire the sincere milke of the Word, that yee may grow thereby.* If the body be healthfull, and in case to grow in strength, there will be an appetite to wholesome food, and good digestion by the stomacke; every living thing hath a faculty to draw nourishment unto it selfe: and the faith which never faileth doth not onely covet, but kindly digest the Word of life, and sucke nourishment from it, whereby it is made able and strong to every good word and worke. If the stomacke decay, or the appetite be inordinate after things hurtfull and unwholsome food, or the digestion ill, that meate taken in passeth away not altered by the stomacke, the naturall life is in danger; so the life of grace languisheth, when our appetite to the word decayeth, we affect earthly things immoderately, delight in a frothy, windie, vaine sound of words, which pleaseth the

4. 2 Pet. 2.2.

the eare, but edifieth not the conſcience, or if we heare ſleightly, we take not paines to feed ſubſtancially upon the Word. I denie not, but a lively never-fading faith is ſubject to theſe and more grievous diſtempers for a time, but in this languiſhing fit, though it be not unto death; untill it recover, it is unable to embrace the promiſes of perſeverance: and the more lively it is to receive thoſe promiſes, the more earneſtly doth it deſire and ſweetly feed upon the Word of grace.

Fiftly, It putteth forth it ſelfe, to performe all duties of holineſſe and love, with life and fervour: It laboureth and taketh paines in wel-doing. For Idleneſſe corrupts naturall ſtrength; uſe and exerciſe confirmes it. Dull and ſluggiſh actions argue feeblenes of the faculty, and tend unto decay; as if we doe not things with that vigour we have done, it is a ſigne of infirmity, and of a faculty inwardly or outwardly hindered, and if we reſt in ſuch a perfunctory courſe and challenge not our ſelves for it, we are in danger to grow worſe and worſe. But livelineſſe and contention in doing is both an argument of good diſpoſition, and a meanes of increaſe. The more lively faith is, the better it worketh: and the more it worketh, the faſter it groweth. Life is the daily and continuall vigour of a living ſubſtance: and every thing, as it is moſt lively and likely to continue, the more it doth ſhow forth it ſtrength in working. For a time faith may fall aſleepe, and the actions of faith be heartleſſe, dull, and perfunctorie: but faith now aſleepe will awake anone, ſhake up it ſelfe, ſtirre up affections, reſiſt ſloth, blow up devotion, and reſtleſſely aſpire after heavenly things. And like as it is with them, whoſe going backe helpeth them to take their riſe and fetch their leape more commodiouſly, or whoſe lingring for a ſeaſon makes them to ply their buſineſſe the cloſer afterward: So here, faith (through him that is the Author and finiſher of it) after ſuch remiſſeneſſe doth renue its indeavours, and with more vigour and holy contention ſet upon the workes of piety and godlineſſe,

ſtirre

stirre up the graces of the Spirit, tie up the thoughts to heavenly things, labour against winde and tide, and walke before God in all well-pleasing, though not without great weakneſſe.

Sixtly, It coveteth encreaſe of grace and ſanctification; *Heale mee, O Lord, and I ſhall be healed: ſave me, and I ſhall be ſaved: for thou art my praiſe. Lord be mercifull unto mee, heale my ſoule, for I have ſinned againſt thee.* How are men affected in recovering bodily health, ſomewhat better will not content or ſatisfie? When they can ſit up, but not able to walke up and downe the chamber, oh that they had a little ſtrength to ſtirre: when they dare walke within doores, oh that they could ſtirre abroad; then that their ſtomackes were returned, and they could walke in their accuſtomed ſtrength. Every living thing, the more it doth live, the more it coveteth perfection of life in it kinde. And ſo is faith affected in receiving ſpirituall ſtrength from the ſickneſſe of ſin, till it feele it ſelfe enlarged to walke conſtantly and chearfully before the Lord, yea, till it be perfectly recovered, which cannot be ſo long as we carrie about us this bodie of death. By reaſon man excelleth the beaſts, by holineſſe he excelleth himſelfe, inferiour only to the Angels in degree, and made like unto the Lord, as farre as a creature may be to his Creatour. Sin is the ſickneſſe of the ſoule, ſo much more lothſome and dangerous then diſtempers of the body, as the ſoule is more excellent then the body: Holineſſe is the health, ornament, and excellencie of the ſoule, as farre ſurpaſſing it in worth, as man doth the baſeſt creature in dignity and honour. There is no trouble, ſhame, and ſorrow to ſin: there is no honour and comfort to holineſſe and ſanctification. According to the nature of holineſſe, ſo is the fruit; *the merchandiſe thereof is better then the merchandiſe of ſilver, and the gaine thereof then fine gold; It is more pretious then rubies, and whatſoever can bee deſired without it, is not to be compared unto it.* The naturall man neglecteth to ſeeke after holi-

6.
Ier. 17. 14.
Pſal 41. 4.

Prov. 3. 14. 15.

holineſſe or take paines to get it, becauſe he feeles not the ſickneſſe of his ſoule, nor underſtands the worth and fruit of grace: But the true Believer, who is grieved with his infirmities, and knowes the excellencie and comfort of ſpirituall health, cannot but deſire and covet grace more and more, that in due time he might be perfectly healed.

7. Iohn.1.16. Seventhly, It receiveth new ſupply of grace continually from Jeſus Chriſt the fountaine of grace. *Of his fulneſſe have wee all received, and grace for grace:* Chriſt is an ever-flowing fountaine of grace, of whoſe plenty all Believers are abundantly partakers, and that from one degree of grace to another, though not all in the ſame meaſure and degree. Water in a ditch, which hath no living ſpring to feed it, is ſoone dried up: but the pond, which is nouriſhed continually with freſh ſprings, doth not feare the drought of Summer, or ſcorching heat of the Sunne. The Temporarie, who was never knit unto Chriſt, as a living naturall and proper member, may fall away from that which he ſeemed to have; But the true Believer, in [a] whom Chriſt, the fountaine of life, dwelleth, who daily receives grace from him *according* [b] *to the meaſure of the gift of Chriſt*, he ſhall never utterly be deſtitute. *Hee that eateth my fleſh, and drinketh my bloud, dwelleth in mee and I in him. As the living Father hath ſent me, and I live by the Father: ſo hee that eateth me, even hee ſhall live by me.*

[a] Epeſ.3.17.
[b] Epheſ.4.7.
John.6.56,57

8. Ezek.36.27. Ier.32.40. Iohn.6.54. Eightly, It aſſureth of perſeverance through ſuch promiſes as theſe; *I will make you to walke in my Commandements; I will put my feare in your heart, that you ſhall not depart. Who ſo eateth my fleſh, and drinketh my bloud, hath eternall life, and I will raiſe him up at the laſt day.* But Faith giveth aſſurance of perſeverance as it doth of the pardon and forgiveneſſe of ſins; and what is neceſſary to be knowne of that point, hath beene largely handled before.

Now if a Chriſtian would ſtirre up his faith to believe the

the promises of perseverance, when he feeles his owne weakneſſe, and considereth the ſtrength and malice of his Adverſaries.

Meanes to ſtirre up our ſelves to believe theſe promiſes of perſeverance.

I.

First, Let him heartily bewaile his proneneſſe to ſinne, aptneſſe to decline, inability to withſtand any one temptation, or ſet one ſtep forward in the way to Heaven, Woe is me, poore wretched, blinde, lame, crooked, ſicke, impotent, unſtable as the running water: How was I bewitched with ſelfe-confidence and conceit of ſpirituall fulneſſe? I have preſumed upon my wiſdome, as ſufficient to direct my wayes; and leaned upon my ſtrength, as able to make reſiſtance againſt temptations, ſtand upon mine owne bottome, and go through ſtitch with my reſolutions: But now I finde my wiſdome is ignorance, vanity, and folly, my ſtrength weakneſſe: I am unable to thinke one good thought, ſet one ſtep forward towards Heaven, keepe my ſtanding, or withſtand the leaſt aſſault. In paine I am pettiſh, under croſſes faint, heartleſſe, diſcontent, ready to flie at the ſound of perſecution, ſecure in proſperity, puffed up with comforts, apt to be led away with worldly allurements. My ſpirituall taſte is diſtempered with carnall vanities, which reliſh ſweeter to me then the mercies of God in Chriſt; mine appetite to the Word and food of life is abated, my zeale decayed, mine affections dull to good, my devotion cooled, my conſcience benummed. I heare, but feed not upon the Word; my Prayers are cold, heartleſſe, roving; in earthly imployments I keepe no moderation daily weakneſſes and leſſer ſinnes goe downe without reluctation: the motions of the Spirit quickly die, the motions of the fleſh live and get ſtrength, admonition is fruitles, reproofe unwelcome. In my courſe I am ready to ſtumble at every rub, linger after every baite laid by Sathan or the world to catch me, and totter upon the ſmalleſt tentation. Every day I have greater experience of my weakeneſſe then other, ſoone diſtempered and put out of frame; if by any meanes for a little time my heart be brought into ſome better order, I

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am forgetfull of my purposes, negligent of the opportunities to get good, distracted with lawfull businesse, and wearie of the workes of my calling, perplexed at the troubles I meete with, giving way to frowardnesse, not looking up to God: unthankfull for mercies, trifling out the time in foolish surmises, vaine ploddings, and unprofitable speeches. The poore, leane, thinne fruits of grace, which through the mercy of God now and then I espie in my selfe, these proclaime my sicke and feeble state: my thoughts and meditations of good are poore and few; strivings against sin weake, appetite to the wholsome food of life small, digestion slow, obedience marvellous defective and in a manner livelesse. I live under the powerfull meanes of grace, enjoy many helps in private, am free from many great tentations, wherewith others are exercised in respect of their outward condition, blessed with the society of them that feare God, pruned and dressed by my heavenly Father, and yet I reele, waver, am tossed to and fro, and ready to fall upon every occasion. Ah, wretched man that I am, how shall I be able to stand, if the meanes should faile, persecutions be raised, or the powers of Hell let loose upon me.

2. Secondly, He must stirre up himselfe to rest upon God through Jesus Christ, for establishment and confirmation. Why should I feare by reason of mine infirmities, or the malice of my spirituall enemies? I am sicke, but God is my physitian; weake, but God is my rocke, my strength, my high tower; I like a lost sheepe am ready to goe astray, but the Lord is my Shepheard, and will not suffer mee to perish. Christs intercession is ever effectuall: but he hath prayed that my faith should not faile, and promised that the gates of hell shall not prevaile. The sons of *Adam*, mortall by birth, can never grow beyond the state of mortality: the children of God borne of immortall seed can never fall from the state of immortality. True faith is a never fading faith, the life

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of grace an everlasting life, the water of life, a well springing unto eternall life. Christ once died for sinne, never to die any more: and he that liveth in Christ shall live for ever. Indeed if faith were the worke of free will, or had dependance upon it, it might well perish, but being the intire gift of God according to his purpose of grace, it must needs partake of the unchangable love of God, which is the fountaine whence it springeth. I will walke jealous of my selfe, because feeble and apt to offend; but confident in Gods mercy and grace, because he is faithfull, who shall confirme me unto the end, and perfect his worke he hath begun. My care shall be to feed upon the word of life, to shunne sin and the occasions leading thereunto, to cry for aid and strength; and when I feele my selfe ready to sinke, I will hang upon the Lord; for his power shall sustaine me, his right hand shall uphold me, and by his might I shall be kept through faith unto salvation. *A bruised reede shall hee not breake, and smoaking flaxe shall hee not quench, till hee send forth judgement into victory.* Matth. 12.20. his power shall be magnified in my weakneſſe. 2 Cor. 12.9.

Thirdly, He must pray instantly, that God would uphold him, and make him to see that he will establish him unto the end. 3. Our strength is of God, and it is of him that we know or be assured, that through the power of his grace we shall stand firme and unmoveable. The state of a Believer is sure, and it is impossible the elect should be deceived: but as they stand by the grace of God, so it is of God that they know their standing. O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that rest upon thy gratious promise and desire to yeeld up themselves in obedience to thy Commandements, looke mercifully upon me, thy weake unworthy servant: heale mine infirmities, for they are many, and stablish me by thy free Spirit, for I am brought very low. Remember, I beseech thee, the word of thy covenant, saying, *I will*

Ier. 32 39,40. *give them one heart and one way that they may feare me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from mee.* Now I am thy poore creature, the worke of thine hands whom thou hast made; thy poore servant with whom thou hast stricken covenant unto whom thou hast shewed this mercy, that I desire to feare thy Name: O Lord, I beseech thee, teach me thy way, make me to walke in thy truth, unite my heart to thy feare, confirme, strengthen, stablish me unto the end, and make me to know that by thy power I shall be inabled to stand fast, and vanquish the enemies of my salvation, that I may fight manfully, obey cheerfully, persist undaunted, and rejoyce in thy salvation all the dayes of my life.

CHAP. VI.

How to live by faith in time of Temptation, when Sathan encounters and seekes to winnow the poore servants of Christ.

1 Pet. 5. 8. NO sooner doth a Christian set himselfe unfainedly to seeke the Lord, but Sathan with all his malice, subtiltie, might, and furie doth make out after him, assaying by inward suggestions and outward tentations againe and againe reiterated to discourage, turne backe, and utterly overthrow him. The servants of Christ are all souldiers, and have continuall warre *not with flesh and blood, but with principalities and powers, and spirituall wickednesses.* Eph. 6. 11, 12. This they must expect; they have sworne it, and are called unto it of the Lord; who for their incouragement doth not only acquaint them with the necessity of the fight, the justnesse

Encouragements to resist Sathan.

nesse of their cause, the weight of the businesse, the honour of the combat, the reward of victory if they overcome, that he himselfe doth behold and approve the valiant; but also by his faithfull promise doth assure them of strength and victory. This is signified in the first promise. *It shall bruise thy head, and thou shalt bruise his heele:* which properly being understood of Christ, by communication of grace doth belong to all the faithfull. *Simon, Simon, behold Sathan hath desired to have you, that hee might sift you as wheate: But I have prayed for thee, that thy faith faile not. Wherefore take unto you the whole armour of God, that yee may bee able to withstand in the evill day, and having done all to stand. Resist the Divell, and hee will flee from you. Hee that is begotten of God keepeth himselfe, and that wicked one toucheth him not. The gates of hell shall not prevaile against it. For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall bee able to seperate us from the love of God, which is in Christ Iesus our Lord.* Sathan was the strong man armed, who possessed all in peace: but our Saviour hath overcome him, taken from him all his armour, and divided his spoiles. *Having spoiled principalities and powers, hee made a shew of them openly, triumphing over them upon the Crosse; and so through death hath destroyed him that had the power of death, that is, the Divell, that hee might deliver all them which for feare of death were all their life subject to bondage. Wherefore he saith, when he ascended up on high, he led captivitie captive.*

Apoc. 1. 11. 26, 27. Apoc. 3. 21. Iam. 1. 12. *Promises of victory.* Gen. 3. 15. Luk. 22. 31, 32 Ephes 6. 13. Iam. 4. 7. 1 Iohn. 5. 18. Mat. 10. 18. Rom. 8. 38, 39. Luk. 11. 21. Col. 2. 15. Heb. 2. 14, 15. Ephes. 4. 8.

In this state of temptation the servants of God are allowed to live by faith. For *the God of peace* hath promised to *tread Sathan under our feet shortly*, opportunely. When Sathan may seeme to prevaile and get the victorie, God will speedily bruise and crush him under the feet of the faithfull, least he should hurt or overthrow their salvation. The craft of Sathan is great to deceive, but God

The godly are allowed to believe the promises of victory. Rom. 16. 20.

2 Cor. 12. 7, 8, 9 Rom. 6. 14. will teach wisdome and providence to discerne and disappoint his stratagems. The power of Sathan is great to molest, but if we fight manfully against him, not trusting in our owne strength, but in the living Lord, we shall obtaine a joyfull victorie. We must not be slothfull nor selfe-confident, but valiant in the Lord, and the successe is certaine through his blessed aide. *Through God we shall doe valiantly: for he it is that shall tread downe our enemies.* Psal. 60. 12.

This is the commandement of God, that we believe in the name of his Sonne Iesus Christ. Nothing is so glorious to God: nothing so profitable to us. It doth give God, as it were, a testimoniall of his truth, power, mercy and goodnesse. And for our selves, it is our treasure, strength and victory. *God hath chosen the poore of this world, rich in faith. In quietnesse, and in confidence shall be your strength.* We have a charge to *resist the Divell strong in the faith.* The more fiercely we be assailed, the more confidently should we betake our selves unto the Lord for helpe, who is our strong castle, and rocke of defence. In peace if men let their armour hang by and rust; yet it is time to buckle it about them, when the enemy is at the gates, and beginneth to batter the walls. The Lord permits Sathan to buffet us, that we might be moved to seeke and take unto us the armour of a Christian, more especially to put on the shield of faith. To doubt and feare because we are exercised in spirituall combats, is as if a souldier should lay aside his harnesse, because he is called forth to battell with his enemies. The Apostle speaking of our spirituall conflict with the malicious enemies of our soules, chargeth us not onely to believe, but above all things to labour after faith. *Above all things taking the shield of faith:* which manner of exhorting doth shew us, both what care we must have of it, and what approbation we have from God to believe. For if we bid a servant buy many things, but above all such a thing, by his charge he might easily gather what he should be carefull in, and what allowance

1 Ioh. 3. 23. John. 3. 33. Jam. 2. 5. Esay. 30. 15. 1 Pet. 5. 9. Ephes. 6. 16.

lowance he had to do it. So when we are counselled above all things to get faith, it is not hard to understand, that we must be chiefely careful about it, and that God is well pleased we should so be.

Faith is one of the first things that is formed in a Christian, and wherewith God furnisheth him, when he prepareth and calleth him forth to the encounter: so that to question whether we should believe, is to question whether we should dedicate our selves to the service of God, denie our lusts, or fight against the Divell. That which is fabulously spoken of the Giants is truely spoken of us; we are no sooner borne, then we have our swords girded to us, our shields on our armes.

The Lord stands betwixt his children and all dangers that are intended against them by their malitious enemies. He is ever at their right hand to save their soules from death. And if God stand forth for their helpe, they cannot better provide for their owne ease and safety, then if they confidently hope in the Lord, and repose their soules upon his might.

It is necessary a Christian should live by faith in this condition. Deut. 20. 3. 1 Cor. 16, 13.

It is necessary that a Christian should live by faith in that condition. For all spirituall souldiers must put on courage, and resolution, not to feare the assaults of mighty enemies, nor be dismayed at any difficulties. *Let not your hearts feare, tremble not because of your enemies; quit your selves like men, be strong.* But true valour cannot be had without faith in Christ. *Stand fast in the faith, be strong.* The Divell is like a serpentine Crocodile, whose property is, if one follow, it flieth away; if one flie, it pursueth him. *Resist Sathan, and he will flie*; be afraid, and he will follow. Cowardise doth encourage the adversary, courage daunts him. But courage issueth from sound confidence in the Lord, who is the rocke and shield of them that flie unto him. *Waite on the Lord, be of good courage, and he shall strengthen thy heart. Be strong and of a good courage, feare not, nor be afraid of them: for the Lord thy God he it is that doth go with thee, he will not faile thee, nor forsake thee.* Iam. 4. 7. Ps. 31. 2. & 71. 3. & 61. 2, 3. Deut. 32. 4. Psal. 27. 14. & 31. 24. Deut 31. 6, 7, 8

Of our selves we have no strength to prevaile against the strong one in the world: all our victories must come of God, his power doth all our workes for us. *Wee are kept by the power of God unto salvation*, he bruiseth the Serpents head, he dissolveth the workes of the Divell, he treadeth Sathan under feet. The chiefest strength of souldiers lyeth in their Captaine, who yet must fight for themselves and him, by their owne power and skill: but all our strength lyeth in Christ, the Captaine that leadeth us to salvation, from whom we receive all power and ability to doe what is good, whose Almighty power subdueth all things for us. We our selves before our conversion are of no strength, after also of no strength, *not sufficient to thinke a good thought: all our sufficiency is of God.* But we cannot be strong in the Lord, and in the power of his might, unlesse we believe and leane upon it. Gods strength is the matter apprehended, faith the hand whereby we apprehend it. This is our strength, *stand still, feare not, behold the salvation of the Lord.* If we had the strength of our first parents, and were left to our selves, we should come short of happinesse: this is all our security, that it is Gods strength, being trusted unto by faith, that must helpe us to salvation: *Through God wee shall doe valiantly:* he is our shield, tower, rocke, strength, and glory.

1 Pet. 1.5. Gen 3.15. Rom. 16.20. Rom. 5.6. 2 Cor. 3.5. Act. 3.16. Ephes. 6. 10. Exod. 14. 13. Psal. 108. 13.

Faith is of force to keepe us against all assau'ts of the Divell: This is our victory which overcommeth the world: this is so mighty, that the powers of Hell cannot prevaile against it. Faith doth latch the fiery darts of the Divell, that they fall off without piercing us: or if they enter, it doth quench and allay their burning heate, that they shall not kill us. *Peter* had the dart stucke in him a while: but faith did renew repentance; and healed him, making the poyson of sinne a Treacle. *Paul* was buffeted with inward suggestions, and had troubles as thicke as haile-stones following him; yet all these prevailed not against him, because he kept the faith.

1 Joh. 5.4. Matth. 16. 18. Ephes. 6. 16. 1 Tim. 4 7.

The

The Divell will renew his assaults against us, and we must renew our courage and strength against him; which cannot be done, unlesse we live by faith. He that hath no trust in himselfe, but leaneth on the power of God, will, though he fall often, still have hope, and be couragious to set upon his enemies with fresh assaults after some foyle received. For he that knowes he hath no strength, cannot wonder, if when God leaveth him he do fall: and he that maketh Gods strength his stay, though he be never so farre from a thing, yet will not cast away hope in time to obtaine.

The acts of faith in respect of these temptations.

The acts of faith in respect of temptation be these or such like.

I.

First, Faith makes sensible, that we cannot resist of our selves. By Sathans force the mighty Cedars have beene overthrowne, and with more ease we might be overturned: But yet when he rageth with greatest fury, it assureth that he is chained up by the power of the Almighty God, and can go no further, then he will give him leave. Well may the Divell barke and roare, like a band-dogge or Lion safely chained or shut up, but he cannot stirre further then God is pleased to let him loose. He cannot tempt whom he will, nor when he will, nor how he would, nor by what meanes, nor in what measure he would, nor with what temptations, nor for what continuance: in all these he is confined by the providence of God, who hath promised, that he will not suffer us to be tempted above that we are able, but will with the temptation also make a way to escape, that we may be able to beare it. A legion of Divels could not enter into a *Gadarene* Hogge, till Christ had given them leave. Sathan cannot touch one Bleate pertaining to *Iob*, till he have obtained libertie: nor then lay a finger upon his body, till his liberty be renewed. The Divell is the sinfull Author of Temptations, whereby he seekes to molest and overthrow the Saints: but God in his infinite wisdome and mercie doth limit them, both in respect of time, place, person,

Matth. 4. 1, 2.

1 Cor. 10. 13.

Marke. 5. 12.

Job. 1. 12. & 2. 6.

and temptation it selfe, and direct them to such an end as Sathan never intended. Faith speaketh on this wise, Sathan desires to sift me as wheate, but it is the Lord who hath made choice of this temptation, wherewith I am exercised, rather then another, and hath set bounds to the spirituall enemies of my soule, what time they shall continue to assaile, how farre they shall proceed and no further, and will direct the temptation to a good end, above all I can conceive: therefore I will not feare the enemy but waite upon the Lord.

2. Secondly, It discovereth the Methods of Sathan and his
2 Cor. 2. 11. Ends in tempting. The Divels aimes are not ever one and the same. Alwayes he labours the destruction of the Saints; but his wayes, whereby he endevours to effect it, are contrarie. Sometimes he purposeth to entice unto sin by his allurements; sometimes to vexe, trouble, and drive into despaire; at least to make the life of a Christian uncomfortable with his manifold and hellish assaults. This is wisely discerned by faith, whereby the stratagems of our Adversary are more easily disappointed. For as an enemy, who intends by policie to get the victory, is more then halfe overcome when his plot is discloséd: so it is here, Sathan is soone discomfited, when his intents and projects are manifested and made knowne.

3. Thirdly, It lifteth up the heart to crie and complaine unto God of the cruelty and malice of that Spirituall Adversary: but suffers it not to muse upon his blasphemous
Esay. 36. 21. temptations or to conferre with them. If *Rabshakeh* revile the living God, the people of *Iudah* will hold their peace, and not answer him a word, least being inraged he should blaspheme the more. Direct opposition in such cases: stirreth up the outragious blasphemer to grow more furious. When the Divell requires of our Saviour to fall downe and worship him, he reasons not the case,
Matth. 4. 10. but repelleth him with detestation, *Avoid Sathan*. Giving us to understand, that the blasphemous may not be reasoned with, if they should, it would make them but

burst

burst forth into greater outrage against the peereleſſe wiſdome of God. Wherefore if Sathan buffet us with ſuggeſtions of this nature, it is our wiſdome to turne from him, and to make our complaint unto the Lord. So *Hezekiah* ſpread the blaſphemous letter of *Sennacherib* before the Lord: And when the enemies of *David* inſulted over him, as though there had beene no helpe for him in his God, he crieth, *Lord, how are mine enemies increaſed.* Esay.37.14. Psal 3.1.

Fourthly, By faith the poore ſoule, eying the promiſe, betakes it ſelfe unto the Lord for ſuccour promiſed, to be defended againſt the malice of that roaring Lion. It is the promiſe of our Saviour, that Hell gates ſhall not prevaile againſt his faithfull people: they ſhall fight againſt them, but not prevaile. When the ſpirit of man begins to faint, faith bids him be of good courage, for there is helpe in Heaven. The Divell may thruſt ſore at thee, but ſhall not get the victory, for God is with thee. If the Lord plunge thee into the Sea, he will goe downe with thee thither to keepe thee, that thou ſhalt not be drowned; although Hell gates had ſhut her mouth againſt thee, yet there his Almighty hand will be with thee, and from thence his arme will deliver thee. Feare not, for the Lord will be thy defence, and the ſhadow of his wings thy cover. 4. Mat.16.18. Psal.91 2,3. Esa.50.7,8,9.

Fiftly, It ſtirreth up courage and reſolution to ſet upon the practiſe of godlineſſe, and the duties of our particular calling with dilligence and cheerefulneſſe, as the meanes ſanctified of God to procure freedome. For deſpaire, dumpiſhneſſe, foregoing the meanes of grace, and neglect of our calling, theſe are the things which Sathan labours to drive us unto: we doe him the greateſt pleaſure that may be, when we yeeld unto him therein. Exceſſive feare brings that upon us, for which eſpecially we deſire to be freed, and ties up the powers of the ſoule, that it can make no reſiſtance. Cowardiſe and fainting ſorrow put courage into our Adverſary: valour, reſolution, and 5.

confi-

confidence forceth him to give backe, When we give place to doubting, dejectednesse, inordinate tyrannicall feares, we put our selves into the hands of our Enemie: but the victory is ours, when by faith in the power and mercy of the Lord, we raise up our hearts in courage, and buckle our selves to the duties that lie before us, according to abilitie granted of God. When we are idle and solitary, Sathan hath most advantage to molest and disquiet, as the thiefe hath to steale, when the doore stands wide open: but conscionable imployment shutteth the doore against him, and takes away opportunity. This is the voice of faith, though Sathan furiously assaile thee, be not dismayed; when his temptations be most fierce, be thou most diligent in the meanes of grace, the practise of holinesse, the labours of an honest calling; pray earnestly, call to remembrance the promises of grace, exercise thy selfe in workes of Mercy. Make this use of all his malitious assaults, that thou be quickened to sticke faster unto the word of promise, lift up thy heart to crave his aide with confidence, and take courage to labour more earnestly in the paths of righteousnesse. For Sathan will then cease to vexe with his temptations, when that which he puts as a stumbling blocke, we make a spurre and incitement to more diligence in wel-doing.

6. Sixtly, It fortifieth the soule against all invasions: For the perswasions of faith are most forcible, the strength of faith invincible. Satan indeavours by horrible, and fearefull injections to drive the poore soule to despaire: Faith heartneth him the more to believe, and keepe close under the shadow of the Lords wings. For the Divell is let loose, to chase us neerer him, that we might sticke faster unto the Lord, as the child affrighted will cling unto the mother. Satan desires by carnall allurements and outward objects to draw him from God, which he inforceth with all subtiltie: Faith opposeth stronger perswasions to wel-doing; it setteth before him the terrours of death eternall if he revolt; the comforts of grace, and the joyes of Heaven,

ven, if he continue constant; in comparison whereof all carnall inticements be of no moment. When the Divell cannot prevaile by flatteries, he seekes by force & violence to overthrow the poore servants of Christ. Faith buildeth it selfe upon Christ the everlasting rocke, resisteth in his name, and getteth the victory. The Believer is too weake of himselfe to withstand the least assault, but relying upon the Lord, through his power he is made victorious in the greatest.

Seventhly, Faith is vigilant and watchfull at all times, in all places, upon all occasions, against all sins, with all degrees thereof, specially against sins of constitution, calling, the time, company, corrupt education, the first rise of sinne-delighting motions, and sins of solitarinesse, that it be not circumvented by the wiles of Sathan. Faith may slumber and take a nap for a little season, when it is ill at ease: but the propertie of faith, when lively and in good plight, is to keepe waking. For nothing is more wisely fearefull then faith, nor more cautelous and circumspect then holy feare: Nothing more carefull and suspitious then faith, more waking and industrious then holy care and suspition: Nothing more covetous and couragious then faith, more watchfull then covetousnesse and courage. Faith makes a man jealous of himselfe, lest hee take cold, catch a knocke, or be deceived; cautelous and circumspect, that the Divell get not advantage, set not upon him at unawares; desirous to keepe standing, grow in grace, live in peace with God; and valiant in the Name of God to take armes in the cause and quarrell of God against principalities, powers, and spirituall wickednesses. Feare, care, suspition, covetousnesse, courage, any one of these is sufficient to keepe waking in earthly things: and when all of them joyntly concurre, shall they not have this effect in spirituall? Sathan is vigilant to tempt, as he can espie his opportunity: and faith is watchfull to avoid the snare, or withstand the assault. 7.

Eightly,

8. Eightly, In the most forcible tempests which the enemy raiseth against us, when to present sense and feeling all sight and hope of the grace and goodnesse of God in Jesus Christ is lost, faith tels the heart, that a calme is at hand. When the strength of the enemy is wasted, and his provision decayed, that he hath no hope to continue the siege long, he will make one or two furious assaults against the place before his departure, intending to winne the horse or lose the spurres, as the proverbe goeth: so it
Rev 12.12. is with Sathan, his rage is greatest, when his time is shortest. Even as the darknesse is greatest a little before day: so the grand pieces which the Divell keepes in store, untill the case be desperate, be with the claps they give, and mists they send forth, messengers of his retiring, and our
Mat.4.10,11. Luk.4.13. deliverance which is before the doore. The last temptation, wherewith Sathan set upon Christ, was the most furious, and when he could not prevaile thereby, he departed from him for a season. The Lord knowes well the malice of Sathan, and the weaknesse of his children: his furie to devoure, and their frailty to stand long in the encounter:
1 Cor.10.13. therefore he will not suffer that roaring Lion above measure to discharge upon them. This faith assures of, and perswades quietly to waite for.

9. Ninthly, If Sathan renew his assaults, faith stands prepared through the power of God to make resistance a-
2 Cor.12.8. fresh? When *Paul* was buffeted by the messenger of Sathan, he besought the Lord often in that thing. Thus when we are led into darknesse without light, we leane upon God, and cry unto him for salvation. If a child have his Father by the hand, though he be in the darke, or otherwise see, what might hurt him, approach, and make often at him, yet he is not afraid: and so it is with us, whilest by the eye of faith, we see that *invisible one*, at our right hand to support and save us. Neither are we feared at this, that Sathan doth shift his temptations, and returne againe after he had left us for a season: But having experience of Gods gratious dealing and tender compassion,

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we flie unto him, and shrowd our selves under the shade of the Almighty. If we have in some fits found ease by this or that meanes, we know if we come into like case how to helpe our selves; it is we say, but doing such a thing, or taking such a matter: thus having once found, in distresse and temptation, strength and deliverance by recourse to our God in Christ, we know what to doe when such like state returneth on us. Sathan will not cease to assaile though he be overcome; nor the believer faint though he be set upon againe and againe: but having once returned with victory through the power of God, he will abide in the secret place of the most High for ever.

10. *Why the godly sometimes want the sight of Gods graces.*

Tenthly, The faithfull are the Lords vessels, which he useth to scoure by temptations. True it is, that in the time of triall, the graces of the Spirit doe not so much appeare to the notice of the believing heart: but by the over-ruling providence of God, they serve for the increase of grace, as the truth teacheth, faith believeth and experience can testifie. Thus faith ministreth comfort in the most bitter agonies, if it be rightly used, and stirred up.

But what if the child of God be brought so low, that he can discerne no sparke of faith, no fruit of grace, no marke of Gods love in himselfe? It is not to be doubted, but the servants of Christ through their weaknes, are oft brought by extremity of temptation into wofull desolation, which yet the Lord doth wisely order for the glory of his Name, and the good of his dejected servants. And as in other things, so in this, that they cannot discerne any fruit of the Spirit, wherewith through the mercy of God, they are comfortably repleniſhed. For the blustering Tempests which the enemy raiseth against them, cause such disturbance in the soule, and fill the heart with such confusion, feare and terrour, that for the present they are altogether unable to judge of their owne estate. For when the Mind is over-clouded with the mists of Temptation, as the eye with

with the rising of dust; and the heart tossed too and fro with unquietnes, as the waves of the Sea when the winds are boisterous; conscience by recoiling upon the soule cannot conceive, or give right notice of its true state and temper. Troubled water will not give backe the reflection of the countenance: nor an afflicted Spirit the true disposition of the inner man. When the poore Christian makes search into himselfe, the temptation first puts forth it selfe, wherewith the heart is daunted, and thereupon concludeth, that no grace doth lodge or abide in him, because at first sight it doth not appeare. Vnto these may be added, that good men are sometimes pettishly disposed, to cast away all they have as nothing, because they have not what they desire, or imagine others to enjoy: herein resembling little children, who for want of some small trifle that they desire, or some of their fellowes have, throw away many things much more pretious.

The Remedy of this.

But not to inquire further into the causes of this mistaking, the remedy is;

1. First, he must know, that as in sicke persons we see it commeth to passe, they thinke there is no hope of life, when the Phisician and standers by see certaine and undoubted tokens of health: So it is oftentimes in these spirituall sicknesses.

2. Secondly, It is the wisdome of a Christian in this case to observe the marke that Satan drives at, which is to hide from his sight the graces of the Spirit that he might bring him to dispaire. This being the Divels aime, he must stirre up himselfe to believe, and rowle his soule upon Christ for salvation. For when he can see no grace in his soule, he cannot but see himselfe to be miserable, and so called to come unto Christ the fountaine of living waters, that by him he might be repleniſhed, in him he might finde refreshing. Againe, taking courage to believe, he disappoints Sathan, who intendeth not so much to draw him into security, as to force him to cast away all hope of mercy.

Oh,

Oh, but a Christian is to examine and try himselfe, whether he be inriched with the graces of the Spirit, or no? True it is, that the examination of our hearts is a necessary duty, but to be done in due order, so as we be stirred unto, not driven from the practise of other duties no lesse needfull: But when the soule is distempered with the assaults of Sathan, and unable to judge of its own state, it is unseasonable to make search into our hearts, and prepposterous to give place to doubtings, because we cannot find what we desire. We have a commandement to believe, as well as to prove our selves; both which must be coupled together, otherwise neither can be done as they ought: and it is a plaine case, that he who findes himselfe to be poore and naked, is called to come unto Christ, that he might receive of his fulnesse, be inriched with his plenty. If thou canst not find in thy selfe what thou seekest after, come unto Jesus Christ, and believe in him that thou mayest receive what thou seekest, and is to be found in him.

Thirdly, The distressed soule must learne, that the grace of God worketh not alwaies alike in his children. When we walke in the fields in winter, we see not only no good fruit, but not so much as a leafe on the trees, in some also the very trunke or stocke appeareth to be dead: yet is the sap hidden in the root, which in due time will shew that the tree was never dead. When fire is raked up, there appeareth oftentimes a sort of cold dead ashes, when there are underneath certaine sparkes, of which you may afterward make a fire. Yea, many times the fruits of grace may shine in the conversation to the eyes of others, when the power and stirrings of grace inwardly, being hindred with temptations, cannot be felt. 3.

Fourthly, The long and manifold temptations of Sathan, wherewith he seekes to throw Christians head-long into despaire, is to them a testimony of the inhabitation of the Spirit in their hearts. For the power and strength whereby those assaults are repelled, is it not of God? The 4.

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Mat.12.43,44 Luk.11.24,25,26.

uncleane spirit might easily enter into the house with seven other spirits worse then himselfe, and dwell there, if he found it swept and garnished, that is, empty and destitute of grace. The strong man armed might well breake into the house, if a stronger then he did not keepe possession. As the children of God are conquerours over many temptations, so one onely temptation (and that of no long continuance) is able to sinke the stoutest among the Reprobates, who are meere drosse and refuse, into the bottomelesse pit of Hell. The strong assaults, whereby the Divell laboureth the over-throw of the poore servant of God, is to him an argument of strength received, or that God will strengthen him. For if he looke unto God in the tentation, he calleth not forth his servants to the conflict, untill they be furnished, nor will he let Sathan loose untill he have inabled them to make resistance. He will not lay waight upon greene Timber, nor crush the tender youngling with burdens unsupportable: whom God doth imploy in the warre, either he hath, or will make them able for his service. If he have an eye unto Sathans malice, why doth he muster all his forces to besiege, if there be no strength to withstand? The long contiued furious tentations of Sathan do make proofe, that the heart is well fortified against him.

Meanes to stirre up our selves to live by faith in time of dreadfull temptation.

1.

The way and meanes to stirre up faith in these perplexities and times of grievous temptations, is:

First, the distressed Christian must unfainedly humble his soule for former ignorance, vanity of Minde, diffeeme of mercy, timerousnesse, discontent, unbeliefe, misinterpriting the Lords doings, solitary musings on the temptations of Sathan, selfe-confidence, and such other sinnes which may seeme to set open the soule to the fierce and dreadfull assaults of Sathan: and in that acknowledgement and humiliation he must unfold his present misery before the Lord. O my God, I am ashamed and confounded, and blush to lift up my face to thee, my God: for my sins are multiplied exceedingly, and mine iniqui-

Ezra.9.6.

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ties are risen up against me. I was conceived in sinne, I have lived in vanity: my thoughts are loose, mine affections boisterous. I have disesteemed mercy, regarded lying vanities; given way to doubtfull reasonings, pettishly taken on when my carnall desires have beene crossed; distrusted thy promises, disputed with thee of thy judgements; given way to thoughts of unbeliefe, harboured unquietnesse and discontent: and so exposed my soule to the most violent, horrible, and fierie tentations and assaults of Sathan. My soule, which should be seasoned with sweete meditation on thy goodnesse, mercie, and grace manifested in Jesus Christ, delighted in the promises of mercie, and ravished with the joyes of Heaven, is continually pestered and assailed with the blacke and hellish thoughts of Atheisme, despaire, blasphemie, discontent; and extreamely tortured with soule-vexing feares. O my God, looke mercifully upon the misery of a poore distressed sinner. I am brought into great darknesse, and can see no light. There is no soundnesse in my flesh, nor rest in my bones, nor quiet in my soule. My heart trembleth, my strength faileth me, my life is spent with griefe, my spirit within me is overwhelmed: and prevailing feares so tirannize over me, that I cannot speake. My Minde is full of disorder and confusion, my heart of terrour: my soule refuseth comfort. In the day I am terrified with thoughts, in the night affrighted with dreames. I am sore wounded and broken, I goe mourning and desolate all the day: my moisture is like the drought of summer, and in this deepe discomfort the Tempter ceaseth not to suggest, That *there is no helpe for me in my God.* Psal. 38.8,10. Psal. 32.4. Psal. 3.2.

Secondly, he must complaine of the malice of the Devill; and instantly intreate the Lord to pardon sinne, bridle, restraine, and tread Sathan under foote. Whiles I declare mine iniquitie, and am sorrie for my sinne, the Devill rageth with incredible furie seeking to devoure and swallow me up. He fighteth against me continually: 2.

night and day is my soule vexed with temptations to be abhorred. If I say, I will remember the mercies of the Lord, and thinke upon his name; I will unloade my soule into the bosome of my heavenly Father, and waite upon his grace: then he suggesteth impious thoughts and horrible blasphemies to the great annoyance, miserable distraction, astonishment and vexation of my poore soule. Remember me, O my God, according to the multitude of thy tender compassions, and blot mine iniquities out of thy remembrance for thy Names sake. *There is mercy with thee covering sinne:* pardon the trespasses of thy poore servant. and impute not unto me those hellish thoughts suggested by Sathan, which through thy grace I detest unfainedly, under which I desire to be sincerely humbled, and from which I heartily begge to bee delivered. Returne, O Lord, cause the light of thy countenance to shine upon mee; refresh my parched soule with the sence of thy mercy; dispell the mists of tentation, rebuke Sathan, and restraine his malice. Thou art the God of peace, tread Sathan, I beseech thee, under my feete shortly, that with a quiet and cheerefull Spirit I may sing of thy praise, and serve thee in holinesse and righteousnes all the dayes of my life. Thou art my strength and portion, my rocke and tower of defence, unto thee doe I flie for succour, Oh, plead my cause, against the enemy of my soule and thy glory. I am purposed through thy grace to sticke and cleave fast unto thy mercy, never to assent unto or approve his horrible suggestions: Oh keepe me that the evill one may never touch me. *Lord how long wilt thou looke on? rescue my soule from the* fierie assaults of that wicked one; *my darling from the Lyon.* I am sore troubled, I am bowed downe greatly, I walke in heavinesse all the day long: My heart panteth, my soule is exceedingly disquieted with tentations. *This thou hast seene (O Lord) keepe not silence: O Lord bee not farre from mee. Stirre up thy selfe, and awake to my judgement,* curbe and chaine up Sathan, that he may molest

Psa. 130. 4.
Psa. 31. 16.
Rom. 16. 20.
1 Joh. 5. 18.
Psa. 35. 17.
Psa 22. 21, 22.
Psa. 31. 10.
Psa. 35. 22, 23.

left no longer, and strengthen thy poore servant, that through thy might, I may conquer and triumph over him. *And my soule shall rejoyce in the Lord, it shall rejoyce in his salvation. All my bones shall say, Lord, who is like unto thee, which deliverest the poore from him that is too strong for him, yea the poore and needie, from him that spoyleth him.* Psal. 35. 9, 10.

Thirdly, he must cease to muse on the tentations of Sathan, and stirre up himselfe, couragiously, valiantly to trust in the mercies of the Lord, and relie upon his grace: *Why art thou cast downe, O my soule? and why art thou disquieted within mee?* why dost thou harbour perplexing doubtfull thoughts, and in much pensiveness tosse to and fro the tentations of Sathan? This musing kindles the fire: the more thou thinkest upon the tentation, and art disquieted with doubtings, the greater liberty hath the Devill to tempt, the lesse able art thou to with-stand his malice. If thou be dejected, he will be insolent: if thou be affrighted, he will be the more furious. Trust therefore in the Lord, and waite upon his grace: for he hath seene thine adversity, he will heare thy prayers; the sinnes cleaving to the tentations, which thou so much fearest, are pardoned and forgiven unto thee. Evill thoughts conceived with delight, pleasure, and purpose, are most displeasing unto God, dangerous unto the soule: but even hellish tentations, which never found consent or approbation, under which thou art humbled, from which thou earnestly cravest to be delivered, doubt not, but upon thine unfained suite, they are freely remitted and done away. Be strong, and of good courage, feare not, nor be dismaied: for the Lord will be thy defence, and under the shadow of his wings thou shalt be safe. Sathan cannot tempt longer then God shall give him leave: and he will never suffer thee to be tempted above measure, but will give a good issue unto the tentation. Thou art called to fight under the banner of Christ Jesus and in the name of the Lord thou shalt be inabled to doe valiantly

3. Psal. 43 5. Psal. 39. 3. 1 Cor 10. 13. Psal. 60. 12.

liantly and overcome. If Sathan continue his assaults, *Gods grace is sufficient for thee.* If thy strength be cleane gone, Gods power shall be magnified the more in thee: and he hath brought thee low, that thou maist not trust in thy selfe, but in the living Lord, and that the whole praise of the victory might be ascribed unto him. If thy strength did remaine, it was not to be leaned unto; and now it is decayed and gone, there is no cause of feare: for the Lord will be thy stay. In the most difficult assaults and tedious encounters we are exhorted, to be *strong in the Lord, and in the power of his might.* Be of good courage, and God will grant thee an easie, a joyfull victory. Sathans drift in tempting is to turmoile, dis-hearten, perplex with feares, and drive into despaire: and if thou take heart and courage to rest quietly upon Gods grace, and flie unto his Name, thou shalt put him to flight, thou hast already got the day. Waite but a while, and these darke mists, and terrible stormes shall be dispersed. By these temptations the Lord hath taught thee to see thy weakenesse, and the malice of Sathan; to denie thine owne wisdome, and prize his favour: lightly to esteeme all things here below, and highly to value mercy reaching to the pardon of sinne, and heavenly communion and fellowship with God: And if this bitter potion hath wrought so kindly for thy spirituall good, why shouldst thou be dismayed? Trust in the Lord, be of good courage, and he shall strengthen thee. *The Lord redeemeth the soule of his servants, and none of them that trust in him shall be desolate.*

1 Cor. 12.9.

2 Cor. 1.9.

Ephes. 6.10.

Psal. 31.24. & 37.14. Psal. 34 22.

4. Fourthly, He must exercise himselfe in wel-doing, harbour holy and heavenly meditations, nourish the motions of Gods Spirit, be zealous and diligent in Prayer, reading, and hearing the Word of God, chearefull and industrious in the workes of his honest calling. For idlenesse, and dejected lumpishnesse, and excessive feare prepare for all temptations: but serious and good imployment is a speciall meanes to prevent or divert them. In this

this case, constant proceeding in a course of godlinesse, and continuall exercise of Minde and Body, in that which is good, and pleasing in the sight of God, doth much more availe then direct opposition. I have too long vexed and turmoiled my selfe with the temptations of Sathan; broken off the exercise of godlinesse, directly to answer and oppose them, yeelded to thoughts of unbeliefe; given way to discouragements, as if it had beene in vaine to pray, omitted the duty upon conceit of unfitnesse, dulnesse, unworthinesse; accounted the duties of my calling tedious and burthensome; set open my heart to intangling scruples and distracting feares, questioning the love of God towards me upon every false suggestion, and concluding oft through unbeliefe, that God had shut up his loving kindnesse for ever in displeasure. So foolish have I beene, and ignorant: even in this point a beast. Pardon, O Lord, the infidelity, doubting, dejectednesse, and carnall excessive feares of thy poore servant; deliver my soule from the snares of Sathan; acquaint me with his Methods in tempting, and how I may prevent him; and strengthen me in the combate, that I never faint, nor breake off the course of godlinesse through unbeliefe. I am purposed through thy grace, to cast my soule upon thy tender mercies, to seeke thy face continually; to waite upon thee in thine ordinances, and to exercise my selfe in the workes of Piety, Mercy, and an honest calling. If Sathan tempt to distrust, raise feares, seeke to discourage my soule, or breake off my prayers by his hellish suggestions; I will strive to maintaine my faith, lay faster hold upon the promises of mercy, stop mine eares against scruples and doubtings; take greater courage to draw nigh unto God, believe the acceptance of my willing though weake service; and by how much the Divell shall seeke to oppose or hinder my comfort, courage, or constancy, so much the more will I stirre up my selfe to goe forward and continue therein. The Lord will heare a sigh or groane, bottle up a teare, and graciously accept poore & meane service from a sicke

childe. I perceive the maine ſcope of Sathan, in ſuggeſting helliſh temptations, is to drive me into deſpaire, diſquiet the ſoule with feares, caſt me into deepe, unprofitable ſorrow, and diſcourage in every holy duty, that I might altogether neglect it, or with great heartleſneſſe go about it, as if it were unprofitable, ſhould never be accepted. And I ſhall then prevent Sathan, and put him to flight, when I take occaſion by his temptations to ſticke cloſer unto the word of promiſe, ſtirre up my ſelfe zealouſly to ſeeke the favour of God; turne my thoughts from diſputing about his ſuggeſtions, pray that I may be fitted to pray, waite upon God for helpe, begge the pardon of daily infirmities, and take heart and reſolution to commit my ſoule unto him in wel-doing, ſtriving daily to reforme what is amiſſe, and grow in grace; but not queſtioning acceptance becauſe of my infirmities, preſent dulneſſe, and diſtemper of ſoule, being waſted and ſpent, whiles I ſtruggled with the temptations of the Divell. Pſal.17. 13. Ariſe, O Lord, diſappoint Sathan, caſt him downe: deliver my ſoule from the wicked one: Be thou my ſtrength in trouble; encline thine eare unto my prayer, and ſave me, for I flie unto thee for ſuccour. Pſal.38.21. I am ready to halt, and my ſorrow is continually before me. *Forſake mee not, O Lord, O my God, bee not farre from me.* Pſal.27.9. *Hide not thy face farre from mee, put not thy ſervant away in anger: thou haſt beene my helpe; leave me not, neither forſake me, O God of my ſalvation.* Verſe 11. *Teach me thy way, O Lord, and lead me in a plaine path, becauſe of mine enemies.* Shew me the path of life, guide me in the wayes of peace, give thy ſtrength unto thy ſervant, and ſave me for thy mercy ſake. Pſal.17.5. Hold up my goings in thy paths, that I bee not turned aſide by the malice or ſleights of Sathan. I am fully reſolved to depend upon thy grace, and keepe thy Commandements, Lord have mercy upon me, raiſe me up, and ſtrengthen me unto the end. Pſal.41.11,12 *By this I know that thou favourreſt me, becauſe mine enemy doth not triumph over me.* Vphold me in mine integrity, and ſet me before thy face for ever.

And

And here, if the distressed Christian have wasted his spirits with violent and continuall sorrow, he must be admonished not to thinke, that presently he should recover former livelinesse and ability. Sathan will not cease to suggest, that this course he hath now set upon is vaine and fruitlesse, because he finds more dulnesse and loggishnesse, then formerly. But he must tell himselfe, that naturall powers, once weakened, are not soone repaired; and in such case, when stirrings be lesse, the worke of grace may be more sound then heretofore. Livelinesse and activenesse is greatest in youth, but the truth of grace greater in age. Therefore he must not scrupulously question his state, because he feeles himselfe more feeble, and lesse active then in former times.

CHAP. VII.

How to live by faith in the times of trouble and adversity, specially when we be exercised with many and long afflictions

AFflictions are not more ordinary, then burdensome and heavy to be borne. *Many are the troubles of the righteous*, and manifold the infirmities of the righteous in their troubles. Sometimes they take carnall counsell; sometimes they fret and murmur; sometimes they faint and despaire for a fit. *David* said in his heart, *I shall now perish one day by the hand of* Saul: *there is nothing better for me, then that I should speedily escape into the land of the* Philistines. *I said in my haste, I am cut off from before thine eyes. I remembred God and was troubled: I complained, and my spirit was over-whelmed. Will the Lord cast off for ever? and will hee be favourable no more? Is his mercy cleane gone for ever: doth his promise faile for evermore?*

Psal. 34. 19.

1 Sam. 27. 1.

Psal. 31. 22. Psal. 77. 3. Verse 7. Verse 8.

We stand in need to be holpen against discouragements in affliction.

which frailty of the Saints doth lesson us, what neede we have to be strengthened against all discouragements and hinderances which in afflictions we shall meete withall, that we neither grow weary, nor be turned aside in our Christian course. And the Lord, our most mercifull and loving Father, knowing it to be most necessary, hath for the comfort and encouragement of his children plentifully signified, that he will correct them in wisdome, love and tender compassion, to trie, purge, and refine them; and gratiously promised to aide, comfort, and direct, and in fittest time to deliver them out of adversities. *We have had Fathers of our flesh, who corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few dayes chastened us after their owne pleasure, but he for our profit, that we might be partakers of his holinesse. Hath he smitten him, as he smote those that smote him? Or is he slaine according to the slaughter of them that are slaine by him? In measure when it shooteth forth, thou wilt debate with it: he stayeth his rough winde in the day of the East winde. Feare thou not, O Jacob, my servant, saith the Lord, for I am with thee, for I will make a full end of all Nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure, yet will I not leave thee wholly unpunished.* This is that which the Prophet so earnestly begged of God, *O Lord correct me, but with judgment, not in thine anger, lest thou bring me to nothing.* He corrects but for a while: *For his anger endureth but a moment, in his favour is life: weeping may endure for a night, but joy commeth in the morning. He will not always chide neither will hee keepe his anger for ever. The rod of the wicked shall not rest upon the lot of the righteous: lest the righteous put forth their hands unto iniquity. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment: but with everlasting kindnesse*

God correcteth in great wisdome.
Heb. 12.9,10.

Measure.
Esay 27.7,8.

Jer. 46.28. & 30.11.

Jer. 10.24.

For a moment.
Psal. 30.5.

Psal. 103.9.
Ier. 3.12.
Psal. 125.3.
Esay. 10.25.

Esay 54.7,8.

kindnesse will I have mercy on thee, saith the Lord, thy Redeemer. For I will not contend for ever; neither will I be alwayes wroth; for the spirit should faile before me, and the soules which I have made. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. [a] Whom the Lord loveth, hee correcteth, even as a Father the Sonne, in whom he delighteth. As many as I love, I rebuke and chasten. [b] In all their affliction he was afflicted, and the Angell of his presence saved them: in his love and in his pitie he redeemed them, and he bare them, and carried them all the dayes of old. Like as a Father pitieth his children: so the Lord pitieth them that feare him. For hee knoweth our frame: hee remembreth that we are dust. How shall I give thee up Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. I will not execute the fiercenesse of mine anger, I will not returne to destroy Ephraim, for I am God and not Man, the holy one in the midst of thee. [c] Thou shalt remember all the way, which the Lord thy God led thee these forty yeares in the wildernesse, to humble thee, and to prove thee, to know what was in thine heart. For thou O God, hast proved us: thou hast tried us as silver is tried. And I will turne my hand upon thee, and purely purge away thy drosse, and take away all thy tinne. By this therefore shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sinne. And some of them of understanding shall fall, to trie them and to purge, and to make them white. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tryed: and they shall call on my Name, and I will heare them. Now for a season (if need be) ye are in heavinesse through manifold temptations: That the triall of your faith, being much more pretious then gold that perisheth, though it be tried with fire, might be found unto praise, and honour, & glory, at the appearing

Esay 57.16.

Mich. 7.18.

[a] in love and Pro. 3.12. Heb. 12.5,6. Revel. 3.19.

[b] Tenderneſſe. Esay 63.9. Psal 103.13.

Verse 14. Hosea 11.8, 9.

[c] To prove Deut. 8.2.

Psal. 66.10. Purge Esay 1.25. & 4.4.

Esay 27.9. Refine Dan 11.35. & 12.10. Zach 13.9.

1 Pet. 1.6, 7.

ring of Iesus Christ. Thinke it not strange concerning the fiery triall, which is to try you; as though some strange thing happened unto you. He openeth the eares of men, and sealeth their instruction, That he may withdraw man from his purpose, and hide pride from man. He keepeth backe his soule from the pit, and his life from perishing by the sword. He openeth also their eare to discipline, and commandeth that they returne from iniquity. [a] Who led thee through that great and terrible wildernesse, &c. that he might prove thee, to doe thee good at thy latter end. My brethren, count it all joy when yee fall into divers temptations, knowing this, that the trying of your faith worketh patience. We glory in tribulations also, knowing that tribulation worketh patience, and patience experience; and experience hope; and hope maketh not ashamed. Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. [b] When we are judged, we are chastened of the Lord, that we should not be condemned with the world. For our light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall waight of glory. [c] Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. For hee maketh sore, and bindeth up: hee woundeth, and his hand maketh whole. He shall deliver thee in six troubles, yea, in seven there shall no evill touch thee. Blessed is the man whom thou chasteneth, O Lord; and teacheſt out of thy Law: That thou mayest give him rest from the dayes of adversity: untill the pit be digged for the wicked. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him. [d] Thou tellest my wandrings, put thou my teares in thy bottle: are they not in thy booke? I will be glad, and rejoyce in thy mercy; for thou hast considered my trouble; thou hast knowne my soule in adversities. Behold, the eye of the Lord is upon them that feare him: upon them that hope in his mercy: To deliver their soule from death, and to keepe them alive in famine. The righteous cry, and the Lord heareth them, and delivereth them out of all their

1 Pet. 4. 12.

Job. 33. 16, 17, 18.
Hos. 2. 6, 7.

Job. 36. 10, 16.
[a] Confirme grace
Deut. 8. 16.
James 1. 2, 3.

Rom. 5. 3, 4, 5.

Joh. 15. 2.
[b] Save.

1 Cor. 11. 32.

2 Cor. 4. 17.

[c] He will deliver them
Job 5. 17, 18.
out of trouble.

Psal. 94 12, 13.

James 1. 12.
[d] Is tender over them in trouble.
Psal. 56. 8.
Psal. 31. 7.

Psal. 33. 18, 19.

their troubles: The Lord is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit: The Lord also will be a refuge for the oppressed: a refuge in times of trouble. The needy shall not alwayes be forgotten: the expectation of the poore shall not perish for ever. God is our refuge and strength, a very present helpe in trouble. Feare thou not, for I am with thee: bee not dismayed, for I am thy God: I will strengthen thee, yea I will helpe thee; yea, I will uphold thee with the right hand of my righteousnesse. Behold, all they that were incensed against thee, shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish. Feare not, thou worme Jacob, *and yee men of* Israell: *I will helpe thee, saith the Lord, and thy Redeemer, the holy One of* Israell. *Sing O Heaven, and be joyfull, O Earth, and breake forth into singing, O Mountaines: for God hath comforted his people, and will have mercy upon his afflicted. But* Zion *said, The Lord hath forsaken me, and my God hath forgotten me. Can a woman forget her sucking babe, that she should not have compassion on the sonne of her wombe? yea, they may forget, yet will not I forget thee. Behold I have graven thee upon the palmes of my hands, thy walls are continually before me. Because he hath set his love upon me, therfore will I deliver him: I will set him on high, because he hath knowne my Name. He shall call upon me, and I will answer him: I will be with him in trouble, I will deliver him, and honour him.* In these and such like passages of holy Scripture, wee see with what love and tendernesse the Lord doth correct his children, for the glory of his great Name, and their exceeding great benefit; that they might know themselves, their frailties and graces; be purged from their drosse, emptied of selfe-conceitednesse; confirmed in hope, patience, humility; quickened unto prayer, and fitted for his kingdome: how graciously he doth protect and comfort them in heavinesse, lighten their darkenesse, heale their wounds, keepe their feete from falling, cover them with his feathers, hide them in his pavilion, and set them up on high

Psal. 34 17, 18

Psal. 9. 9. Verse 18.

Psal. 46. 1. *and present or their helpe*

Esay 41. 10, 11 12.

Verse 14.

Esay 49. 13, 14 15, 16, 17.

Psal. 91. 14, 15.

high from such as rise up against them. He is the salvation of the righteous, and their *strength in time of trouble*: His thoughts towards them are *thoughts of peace, and not of evill, to give an expected end:* He is continually with them, and holdeth them by their hand; *hee will guide them with his counsell, and afterward receive them unto glory.* These promises, so often repeated, be firme grounds whereupon to build our faith, that we shall not be hindred by afflictions in our Christian course, but rather furthered, till we attaine unto the end of our course in Gods Kingdome.

Psal. 37. 39. Jer. 29. 11.

Esay 43. 1, 2. Psal. 73. 23, 24.

Its necessary to learne to live by faith in affliction Heb. 10. 35, 36. Heb. 6. 12. Rev. 13. 10.

And surely it is most necessary that we learne to live by faith in afflictions. For faith is the ground of silent and quiet expectation of salvation. When Christians are persecuted for the name of Christ, all men see *they have great neede of patience, that after they have suffered for a time, they might enjoy the promise*, which now they hold by faith, as it were by reversion, not in actuall possession. But without confidence there can be no patience. Faith in God is the only stay and support of the heart in trouble and affliction. *I had fainted unlesse I had believed to see the goodnesse of the Lord in the land of the living. Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction; for thy word hath quickned mee.* In daily and lighter tryalls a man of mild and patient temper may hold up the Head: but when one deepe calleth unto another, and the waves flow over our head; when nature yeeldeth, and the heart fainteth, then to stand fast and be of good courage, that onely can faith doe, which is grounded upon the rich mercy of God, and relieth upon his Almighty power. Faith is the Palme, that sinkes not under the waightiest of burdens, the Camomile that spreades the more it is trodden; the oile that ever overswimmes the greatest quantitie of water you can powre upon it. In the most boisterous tempests it lifteth up the chinne, that we shall not drowne: and when a man is halfe dead, it quickens

Psal. 27. 13.

Ps. 119. 49, 50.

quickens and puts life into him. By faith the Saints have endured *cruell mockings and scourgings, bonds and imprisonments, tortures and death and in all these were more then conquerours.* Heb.11.35,36

Faith is the shield of the soule, whereby it is defended against all the fiery darts of the Devill. When we are afflicted, we shall be tempted to impatience, despaire, doubting of Gods love, and the use of wicked meanes to helpe our selves out of trouble. The world will follow us with scornes and taunts, as if God had forsaken us and would not arise for our helpe: Our owne corrupt hearts will be ready to start aside, repine, faint, question the Lords truth and mercy: and * Sathan will not be wanting to his opportunity with all his might, malice, and subtiltie to seduce, discourage, or terrifie. When our Saviour was an hungred in the wildernesse, *the tempter came unto him, and said, If thou be the Sonne of God, command that these stones be made bread.* Now seeing the burden of afflictions is made more heavy by temptations accompanying, we had neede to be well underpropped with a lively faith, that we might withstand and repell the force of the Enemy. Ephes.6.16. Psal.3.1.&31 11.&35.15,16 Job.30.1. * 1 Thes.3.5. Matth.4.3.

Faith onely supplieth all our wants in affliction. He that possesseth all earthly things in greatest prosperity, and hath not faith, hath nothing indeede; much lesse the man that liveth in misery: but he that lives by faith wants nothing that is good, when miseries beset him on every side. For the present riches of a Christian are the gracious and faithfull promises of God, which faith possesseth, not looking to what we have in hand, but what the Lord hath laid up in store; and expecteth to receive from God in fittest season, more assuredly, then if he had it in his owne power to use. The Men of this world trust their friends with their stocke or monie, and make account it is as ready at hand, as if they had it in their owne possession: and sure it is, the true believer hath just and good cause to trust God rather then himselfe, and to relie upon his word

word for whatsoever he hath committed unto him. Faith in time of danger doth as it were fence and compasse us with the promises of God: but without faith we are naked, and lie open to the malice of our adversaries. *Behold, his soule which is lifted up, is not upright in him, but the just shall live by his faith.* The unjust man puffes up himselfe, and buildes towers of defence to himselfe: but the just man believeth, and that shall be to him in stead of all castles, towers, and bulwarkes in the world. For it brings us under the wing, presence, and protection of God: it makes him our refuge and safeguard, high rocke, and tower of defence.

Hab. 2. 4.

Psal 18. 2. Deut. 32. 30. Psal 31. 3. & 71. 3.

Afflictions profit not, if they be not mixed with faith in them that beare them. Bodily physicke procureth not health, if naturall heate be lacking in the patient, which might cause the potion to worke to the expelling of the sicke humour: faith in respect of afflictions the physicke of the soule, is that naturall heate, whereby they are made to worke kindely to the purging of sinne and the increase of grace and comfort: where it is altogether wanting, there can be no kirdly worke.

The Godly are allowed to live by faith in afflictions.

The righteous are allowed to live by faith in the times of evill, when calamities of all sorts compasse them about, For [a] *godlinesse hath the promise of this life, and that which is to come:* and the godly are to believe both, according to the word of the Lord. God hath promised, that [b] *all things shall worke together for good, to them that love God,* and that [c] *he will not suffer us to be tempted above that we are able:* and it is our duty to [d] believe God, that it shall be even as he hath told us.

[a] 1 Tim. 4 8.
[b] Rom. 8. 28.
[c] 1 Cor. 10. 13.
[d] Acts 27. 25.

The godly have had this confidence in former times, whose practise is both a token of our priviledge, and a patterne of our duty. *What time I am afraid I will trust in thee. Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth. Yea, though I walke through the valley of the shaddow of death, I will feare no evill; for thou art with me, thy rod, and thy staffe they comfort me. Come, and let*

Psal. 56 3. Psal. 31. 5. Psa. 23. 4.

let us returne unto the Lord: for he hath torne, and he will heale us, he hath smitten, and he will binde us up: After two dayes will he revive us, in the third day he will raise us up, and we shall live in his sight. Hos.6.1,2.

God is hereby much glorified that we relie upon him as our rocke of defence, al-sufficient Saviour, and trustiest friend in time of distresse. It is one of the Lords most royall titles, to be the *Father of the Fatherlesse, and a judge of the widdowes, a refuge for the oppressed, and the helper of the poore. Thou hast beene a strength to the poore, a strength to the needy in his distresse; a refuge from the storme, a shadow from the heate, when the blast of the terrible ones is as a storme against the wall. And therefore will the Lord waite, that hee may bee gracious unto you, and therefore will he be exalted, that he may have mercy upon you.* Psal.68.5. Psal.9.9. Psal.10.14. Esay 25.4. Esay 30 18.

The Lord hath commanded us to waite upon him in the dayes of calamity and sorrow. *The just shall live by faith.* It is the very scope of this text, to teach this one point of doctrine to the *Iewes*, when they should be oppressed by the *Babylonians*, viz. that in greatest dangers, the onely way is to stay our selves, and establish our hearts by faith on Gods promises. Hab.2.4.

Confidence in God doth the more binde and oblige him, as it were, to doe us good. *The Lord shall helpe the righteous and deliver them: he shall deliver them from the wicked, and save them because they trust in him. Thou wilt keepe him in perfect peace, whose minde is stayed on thee, because he hath trusted in thee. I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee because thou hast put thy trust in me, saith the Lord.* Psal.37.40. Esay 26.3. Jer 39.18.

If a friend relie and build upon our faithfull promise, we take our selves bound not to frustrate his expectation in a dead lift: the Lord will never leave the soule destitute, which trusts in him. The faithfull have promised themselves helpe, and confidently begged aid, because they trusted in the Lord: *Be mercifull unto me, O God, be mercifull* Psal.14?.8. Psal. 57.1.

Psal. 57.1. *cifull unto me, for my soule trusteth in thee: yea in the shadow of thy wings will I make my refuge, untill these calamities be over past.* Psal.143.8, 9. *Cause me to heare thy loving kindnesse in the Morning, for in thee doe I trust; cause me to know the way wherein I should walke, for I lift up my soule unto thee. Deliver mee, O Lord, from mine enemies, for I flie unto thee to hide mee.* And to hope in God, and to have God for our helpe, are linked together in Scripture, so that his helpe is ready for all them, who rest upon him in truth. Psal. 146. 5. *Happy is he, that hath the God of* Jacob *for his helpe: whose hope is in the Lord his God.*

Acts of faith in respect of these promises.

The acts of faith in respect of these promises bee these.

1.

Esay 45. 7. Amos 3. 6. Job. 1.21. Psal.119. 75. Heb.12.7. Hos. 6. 1. Prov 3.11.12. 2 Sam.16.12. *First, It looketh unto God and acknowledgeth his hand in all afflictions, whosoever be the instruments. Shall there be evill in a City, and the Lord hath not done it. The Lord gave, and the Lord hath taken away. I know O Lord, that thy judgments are right, and that thou in faithfulnesse hast afflicted me. If yee endure chastening, God dealeth with you as with sonnes: for what sonne is he, whom the Father chasteneth not.* And this is one speciall ground of humiliation, patience, and comfort. *Come, and let us returne unto the Lord, for he hath torne, and he will heale us. My sonne, despise not thou the chastening of the Lord, neither be weary of his correction. For whom the Lord loveth, he correcteth, even as a father the sonne, in whom he delighteth. Let him curse: for the Lord hath bidden him. It may be that the Lord will looke on mine affliction, and that the Lord will requite good for his cursing this day.* But of these more particularly hereafter.

2.

2 Chron. 20. 12. Secondly, It teacheth that we are in such distresses, out of which none can helpe us, but the strong helper of *Israel.* Faith speaketh on this manner; We have no might *against this great company, that commeth against us: neither know we what to doe, but our eyes are upon thee.* And great is the benefit of this instruction, for it drawes the heart

heart from carnall repose in meanes or friends; it expells vexations and distracting cares, and estranges from the use of unlawfull meanes of deliverance whatsoever. *The horse is prepared against the day of battell: but safety is of the Lord. An horse is but a vaine thing to save a man; neither is any man delivered by his great strength.* And the same may be said of wisdome, swiftnesse, wealth, or the force of any meanes whatsoever, though never so lawfull, or likely: But as for unlawfull meanes, no good successe can be hoped from them. *The Egyptians shall helpe in vaine, and to no purpose; therefore have I cryed concerning this, their strength is to sit still.*

Prov. 21. 31. Ps. 33. 16, 17. Eccle. 9. 2. Psal. 127. 1. Esay. 30. 7. & 31. 3.

Thirdly, It wisely directeth us to consider, that the cause of all miserie and sorrow is sinne, and thereupon drives to examine our wayes, humble our selves before God for mercy; renew our hope in his grace, and set upon reformation of what is out of order. Faith is a good Physitian, that seeketh to cure the disease, by taking away the cause thereof: when God takes tryall of us that we might know our selves, faith maketh search into the heart; when he judgeth by his chastisements, faith maketh us to judge our selves; and when God striketh for sinne, faith striketh at the head of sinne. *Let us search and try our waies, and turne againe to the Lord. I thought on my wayes: and turned my feet unto thy testimonies.* When *Manasses* was in affliction, he besought the Lord his God, and humbled himselfe greatly before the God of his Fathers. *Surely it is meete to be said unto God, I have borne chastisement, I will not offend any more, That which I see not, teach thou mee; if I have done iniquity, I will doe no more.*

3.

Hos. 5. 15. 1 Cor. 11. 31. Lam. 3. 40. Psal. 119. 59. 2 Chro. 33. 12 Iob. 34. 31, 32.

Fourthly, Faith meekeneth the heart willingly to submit it selfe to the good pleasure of God, and patiently to beare his correction. *Rest in the Lord, and waite patiently for him: fret not thy selfe because of him who prospereth in his way. Yet unto God my soule keepe thou silence: for from him is my expectation.* By faith the servants of God have beene

4.

Psal. 37. 7. Psal. 62. 1, 5. Lam. 3. 26. Esay. 30. 15.

Esay.39.8. Mich.7.9. beene inabled to say, *The word of the Lord is good, I will beare the indignation of the Lord, because I have sinned against him, untill he plead my cause, and execute judgement for mee. If he say thus, I have no delight in thee, behold here am I, let him doe to me as seemeth good unto him. Surely I have behaved and quieted my selfe as a child that is weaned of his Mother; my soule is even as a weaned child. I was as a man that heareth not, and in whose mouth are no reproofes. For in thee, O Lord, doe I hope.* Guiltinesse of Conscience (which is ever fearefull,) and untamed passions make unquietnesse, when the rod of God is upon our backes; both which are corrected by faith. The conscience is comforted by faith, resting upon the gracious promises of pardon, and giving assurance that sinne is pardoned; Passions are curbed and bridled by the soveraignty of faith, as having the affections under command, which it doth season and move according to the direction of the word; and by strong, potent, irresistible perswasions, whereby it worketh the soule to this sweete and heavenly submission. And as a plaister, which upon sore flesh causeth much smart, upon sound flesh stirreth no paine: so troubles lighting upon a soule healed by grace, and seasoned by faith, are nothing so grievous.

2 Sam.15.26.

Psal.131.2.

Ps.38.14,15.

By what considerations faith perswades to meekenes under Gods hand.

The considerations of faith, whereby it perswades unto meekenesse, be such like. The first taken from the desert of sin, which is farre greater then any thing we suffer, or can conceive. *Wherefore doth a living man complaine, a man for the punishment of his sinnes?*

1. Lam 3 39.

The second, from the hand that layeth the rod upon our backe, or reacheth out this bitter potion, which we are forced to drinke off, and that is God, our most wise, just, gracious, and loving Father. Whereas humane reason did cloudily and obscurely suggest to it followers certaine broken and confused opinions, little better then dreames, of destinie, and providence: Faith doth evidently and certainly assure of this ground of patience and comfort, that the least ticke befals us not, without the overruling eye and

2. Iohn.18.11.

and hand, not onely of a wise God, but of a tender Father, and fellow-feeling Elder brother, who best knoweth, and can measure out exactly what is meetest. *He will not lay upon man more* then right, *that hee should enter into Iudgement with God. I was dumbe, and opened not my mouth because thou didst it. It is the Lord, let him doe what seemeth him good.* Levit. 10. 3. Job. 34. 23. Psal. 39 9. 1 Sam. 3. 18.

Thirdly, Out of this principle faith extracts this infallible conclusion, This Cup, how bitter and wringing soever, is a medicine to cure, not a poyson to destroy, mingled by him, that most perfectly doth understand our need, our strength, and the working of his owne potion; ministred in great love and tender compassion, to drive out corruption, confirme faith, preserve from falling, strengthen grace, weane from the world, and bring neerer to God by unfained repentance If it be sickness or povertie, it is in our Fathers owne hand, and *he will not contend for ever, lest the spirit should faile before him:* If he turne us over to a servant to scourge us; yea, though Sathan himselfe buffet us, yet he stands by to number & moderate the stripes, that they shall not lay more upon us then shall be for our good; and he will inable us to beare. *I am very sore displeased with the Heathen that are at ease: for I was but a little displeased, and they helped forward the affliction: Therefore thus saith the Lord, I am returned to* Jerusalem *with mercies. My grace is sufficient for thee: for my strength is made perfect in weakenesse.* What-ever befals being in Christ, it cannot bend to our utter confusion: but an issue shall be given unto it. What terrible noise soever the storme shall make over our heads, it shall be but as haile-stones upon the tiled or leaded house, that rattle more then hurt. We are kept by the power of Christ, that the Evill one shall not touch us: we are in safe harbour under the rocke, and shall never be confounded. Esay. 57. 16. Zach. 1. 15, 16. 2 Cor. 12. 9. 1 Iohn. 5. 18.

Sicke we are, and that of divers humours, which may breed dangerous diseases if they be not prevented: troubles,

bles, losses, disgraces, dangers and such like, are the Lords baths and pills, whereby he rids us of that infectious matter, which would impaire our spirituall health, if it were let alone; his bitter potions, that shall worke for our health and welfare. He hath said unto Crosses, purge, refine, try, exercise, breed the quiet fruits of righteousnesse, give them experience of their faith, confirme their patience, support their hope, make them bring forth more fruit: but he hath given them no allowance to hurt, vexe, confound, weaken faith, or waste any grace of the Spirit. When we feele our bowels wring, or (as in a Sea-sicknes) are dead-sicke for the present, then faith puts us in remembrance, we shall be the better many daies after. Physicke makes sicke before it gives health: so doe afflictions, but the fruit is pleasant. When they are a little over we shall be able to say, Oh, this was good for me, I would not for any thing, but I had borne the yoke in my youth, that I may live the more comfortably in my age. Wise parents do not alwaies correct their children in measure, as being ignorant of their nature and disposition. The most learned Physician may be deceived in the disease and constitution of his patient, mistake in the quality or strength of his Physicke, and so misse of his intended cure: But the spirituall Physician of our soules, doth so exactly know our temper and disease, doth so intirely affect our health, so accurately mingle the maligne and poisonfull ingredients in our Physicke with correctors and allayes, that the confection shall be good, and altogether shall and must worke for the best. What though they be bitter to the taste? It is better with the body when it feedeth on sowre herbes, which breed good bloud, then on sweet meates which engender bitter vomits, & mortall sicknesses. The true soule-sicknesse, *viz.* sin and corruption that dwelleth in it, doth cleave so fast, and hath eaten so deepe, that gentle purges, easie corrosives (that scarce work to sence or feeling) cannot expell or remove it. True it is, that all evils in themselves art hurtfull, but faith looketh upon them as they are

Esay. 27.9.
Dan. 11.35.
Deut. 8.3.
Heb. 12.11.
Deut. 3.16.
Rom 5.3,4.
Zach. 3.9.
Mal 3.3.
1 Pet. 1.7.

Lam 3.27.
Psal. 119.71.

Pro. 20.30.

are changed in and by Christ, who hath taken away the poison which would be in the crosses we beare, and makes them serviceable for our good: Even as the art of the Apothecary doth make a poisonfull Viper into a wholesome Treacle.

A man will beare much when hee spieth this, that it commeth from love in another to him: But God is love it selfe, and from love proceedeth every course he passeth upon us, as well this of adversity as the other of prosperity. *Whom he loveth he chasteneth, and scourgeth every sonne whom he receiveth.* The care and good will of Parents shewes it selfe in providing Medicines and Physicke, which may preserve or procure the health of their children, no lesse then in their allowance of meate, drinke, apparell, or other benefits, which they bestow upon them. And God is as mercifull in preparing and ministring Physicke for our soules health, as in all other his daily benefits. Nay, herein doth appeare the most speciall and tender regard that God hath over us. For if good things be wanting to the body specially, we are apt to aske, and seeke after them: But should the Lord let us alone till we find out the diseases of the soule, and be desirous of, or willing to receive his medicinable potions, our sores would grow incurable, we should perish in our sins. Therefore, as the believer doth receive good things from God with joy: so doth he evill with meeknesse. The childe will take from the mothers hand, as well sowre as sweet, because he is perswaded of her tender love and affection: so doth faith entertaine afflictions from God, knowing them to be fruits of his grace and fatherly compassion.

Heb.12.5,6. Prov.3.12. Iob.5.17. Apoc.3.19.

Esay.48.10.

Iob.2.10.

Fourthly, After serious humiliation and unfained abasing of the soule, faith brings tydings that God will looke downe from Heaven in mercy, and send helpe in fittest season. *If their uncircumcised hearts bee humbled, and they then accept of the punishment of their iniquity. Then will I remember my covenant with* Jacob, *and also my covenant*

4.

Deu 4.29,31. 32.& 30.3,4. Lev.26.41,42. Esay.54.6,7,8

venant with Haak, *and also my covenant with* Abraham *will I remember*. And this doth marvellously quiet and still the heart. Should a man be very sicke whilest the Physicke doth worke, he would not be dismayed so long as he knew the fit should last but a season, and then ease should returne with health: And so it fareth with the
Esay. 33.8. faithfull in their afflictions: *Hezekiah* said to *Isaiah*; *Good is the word of the Lord which thou hast spoken, he said moreover, for there shall be peace and truth in my dayes, Rejoyce not* (saith the Church) *against mee, O mine enemie;*
Mich 7.8,9. *When I fall, I shall arise, when I sit in darkenesse, the Lord shall be a light unto mee. I will beare the indignation of the Lord, because I have sinned against him, untill hee plead my cause and execute judgement for mee; hee will bring mee forth to light, and I shall behold his righteousnesse.*

5. Heb.12.2,3. Fiftly, Moreover, faith doth re-minde us of our conformity with Christ in afflictions, and of his partnership with us therein. If he that was the first-borne, the onely begotten and intirely beloved Sonne of God: if he that was without sinne, yet was not without stripes; should we hope to goe free, or looke to be cockered continually? All the Sonnes of God by Adoption are predestinated to be made like their elder-brother, as in holinesse and glory, so in afflictions. Should we thinke much to sip or taste of that cup, which he hath drunke off for our sake? The
Matth.16.24. first lesson we take out in the schoole of Christ is, *Denie thy selfe, take up the crosse, and follow the Lord Iesus.*
Esay.63.9. And the sorrowes which we beare, are not so much ours as Christs. In all our troubles he is troubled with us: what burden soever lies upon us, he feeles the weight of it. When *Stephen* is stoned, he is persecured: the wrong
Acts.9.5. done to the Saints, is offered to him. And he can no more
Col.1.24. bee unmindfull of his people, then forgetfull of him-
1 Pet.4.13. selfe.
Apoc 1.18.

6. Lastly, Faith setteth before us the infinite recompence of reward, not only renowne in this world, which yet

yet by faith the patience of *Iob*, and all holy Martyrs hath obtained; but that farre most excellent weight of glory, which *Paul* eying, counted his afflictions (which to us would have beene intolerable) light and momentany, not worthy to be named in comparison: which made him not onely not weepe and howle, but sing in the Dungeon, and reckon it a speciall favour and honour to be counted, not onely a believer, but a sufferer for Christ. And even as waters fall downe into vallies, not able to abide in grounds that lie high: so the sense of these afflictions goeth away from mindes that are lifted up in such contemplation. By these and such like perswasions, faith allures the heart willingly, freely, constantly to resigne it selfe to the good pleasure of God in all things. 2 Cor. 4. 17.

The fift act of faith, It teacheth wisedome to judge aright of all afflictions. *Blessed is the man whom thou instructest, and teachest him out of thy law: scil.* wisely to consider of afflictions; of their nature, end, use, and issue to them that feare God. *Hee shall rest, [or be quiet] in the dayes of adversity.* Did we not through false glasses see things otherwise then they are, they would not cast us downe so much as they doe. Want of heavenly wisedome, what voices doth it draw from us? Even such as these; Were it any thing but this, I could hope to receive good from it. Whereas through the spectacles of faith we come to discerne, that the things we suffer are most fit to doe us good. For faith seeth not according to sense or outward appearance, but as the truth is in Jesus Christ, alwayes magnifying the wisdome and courses of God, as best and most for our profit. The Spirit of wisedome and understanding, of judgement and counsell was powred upon Christ; of which Spirit we partake by faith, and so are made wise to perceive the things of God, and to judge aright of his dealings towards us. And from this proceeds willingnes to give our neckes to the yoke, when God is pleased to put it on. Feare of hurt is that which makes us shunne the crosse, or go heartlesse under it: when

The fift Act of faith. Psal. 94. 12. Verse 13. Esay. 11. 2.

once by faith, the scales falling from our eyes, we come to see it usefull, beneficiall, healthfull, we straine courtesie no longer, but take it downe.

6. Sixtly, True and unfained confidence will not keepe silence in the eares of the Lord, nor cease to importune his aide, to intreate his favour. *Arise, cry out in the night: in the beginning of the watches powre out thine heart like water, before the face of the Lord: lift up thy hands towards him. Be mercifull unto me, O God, be mercifull unto me, for my soule trusteth in thee; yea, in the shadow of thy wings will I make my refuge, untill* these *calamities be over-past. I will cry unto God most high: unto God that performeth* all things *for me. Trust in him at all times, yee people, powre out your hearts before him: Lord in trouble have they visited thee; they powred out a prayer, when thy chastening was upon them.* The counsell, which *Elephaz* and *Zophar* gave to *Iob*, faith doth apply and put in practise; which was to seeke unto God, and commit the cause unto him; to prepare the heart and stretch out the hands towards him. Having no wisedom of our selves to make use of chastisements, nor power to deliver our soules, faith urgeth to seeke unto God, that he would lead us by his grace in the way that we should goe, teach us to profit, and in due time vouchsafe freedome and deliverance. The true believer desires the benefit and fruit of restraint and correction, no lesse then the comfort of freedome and liberty. He covets that the spirituall sicknesse may be removed, when the bitter potion is taken away. A wise patient will neither refuse to swallow bitter pils, when it may be for health; nor disorder himselfe to make worke for the Physician: he will take Physicke to recover strength, and lay it aside when the troublesome maladie is expelled. A believing patient had rather be held in a continuall course of Physicke, then that the matter of spirituall sicknesse should gather, and ingender diseases in the soule. Deliverance with inward soundnesse is the thing which he longeth after, and beggeth of God. Thus faith will not suffer impotently to fret

Lam. 2. 19.

Psal. 57. 1, 2. 2 Chro. 14. 11.

Psal. 62. 8. Esay. 26. 16. Psal. 142. 1, 2. Job. 5. 8. & 11. 13.

Esay. 48. 17.

fret, repine, or murmure; nor yet to grow secure, as though it were no great matter how things went, forward or backward: it doth both calme the heart, and kindle desires. Nor doth faith incite barely to cry unto God in distresse, but in all conditions establisheth the heart upon his aide, that it lookes not after other meanes of deliverance, then hee affords. The upright man will delight himselfe in the Almighty, when trouble commeth upon him; he will call upon God at all times, and looke unto him for helpe. Job.27.9,10. Psal.5.3. Mich.7.7.

Seventhly, It raiseth the heart, being conscious of it weakenesse, to rest upon the Lord for strength, who makes us able to doe all things through his strengthening of us; who strengtheneth his in the inner man to long-suffering with joyfulnesse; who hath said, such as looke to mee, *shall renew their strength, they shall mount up with wings as Eagles. they shall runne, and not be weary: they shall walke and not faint:* yea, it fixeth and establisheth the heart upon Christ the rocke strong and impregnable, whence followeth courage and steadinesse to undergoe them. *Thou wilt keepe him in perfect peace* (saith the Prophet) *whose minde* [*or thought*] *is stayed on thee: because hee trusteth in thee. The righteous shall not be afraid of evill tydings, his heart is fixed* [*or established.*] *and trusteth in the Lord.* Thus faith setteth the Lord alwayes in it sight, and fortifieth the heart in confidence of his might. *I have set the Lord alwayes before mee, because hee is at my right hand, I shall not be moved*; (that is) I have overcome all temptations, my hope being fastened upon the Lord; for he hath powerfully assisted and comforted mee. 7. Act. Phil.4.13. Col.1.11. Ephes.3.16. Esay.40.31. Psal.94.22. Esay.26.3. 2 Chron.16.6,7,8. Psal. Psal.16.8. Psal.73.23.

Our strength is to claspe to Christ, and hold to him, as the person in whom is all our strength. The hil-rats are a weake creature, having neither strength of limbes, nor other meanes of nature to defend themselves: but making their houses in the rockes or stonie places, and flying thither in time of danger, they save themselves, Pro 30.20.

and

and provide safely for their young-ones. Wee of our selves are feeble and weake, easily overturned with the least temptation: but working our selves by faith into that rocke Jesus Christ, against whom the powers of Hell cannot prevaile, we become couragious, unmoveable, invincible. It matters not what weight be laid upon the foundation, so it be sure and stedfast, if Christ be our supporter, (as by faith he is made ours) nothing can overwhelme us. Esay.30.15. *In quietnesse and confidence is our strength.*

Againe, by faith we receive the Spirit of fortitude and courage, whereby we are made able to endure the burthen of afflictions, and become valiant in combates. For the spirit of wisdome and counsell, of understanding and Esay.11.2. strength was powred into Christ, to the end we might boldly goe unto him, to aske those things we stand in need of, and receive them by faith according to our measure. As the head communicates strength to the body, so Eph.4.15,16. Christ powres out the vertue of his heavenly unction upon the whole body of his Church. When the Apostles had received this spirit of strength, they make a play of al their sufferings and labours; even as in bodily things we see men that have strength and courage (as these porters and such) they will make a sport to beare such burthens, as a weake creature would tremble to lift at. For as bladders swimme aloft all waters whilst they are filled with winde: so doe we above all afflictions, whilest this Spirit is with us, to support us in them.

Deut.20.3. Josh.7.5. Esay.7.4. 2 Chron.33.7. Prov.28.1. Psal.125.1. Esay.12.2. Josh.10.25. Deut.31.6. 1 Chron.28.20 2 Chron.32.7. Psal.27.14.

Feare, doubting, feebleneſse, fainting, nice-tenderneſse, or melting of heart proceed from infidelity and distrust. Hardinesse, courage, valour, invincible durance are the fruits of faith, staying it selfe upon the Lord, and seeking unto him. *Be strong, be of good courage, feare not; nor be dismayed, for the Lord will be with thee, he will not faile thee nor forsake thee.* Distrust many times wrings from us such voices as these, were it any thing but this, I could hope to beare it: Whereas did we in conscience of our impotencie

tencie seek to Christ to make us able, and fasten our selves upon him by a lively faith, we should finde strength enough through his might, wherby to beare that comfortably, which we thinke most intollerable. Faith drives a man out of himselfe, as not able to beare the least crosse as he ought, and through the power of God it enableth to beare that best (how troublesome soever) with which God is pleased to trie us.

Eighthly, By faith the godly heart is drawne to use all lawfull meanes of helpe, that God in his providence doth afford, but resteth quietly upon Gods promises, and assurance of his presence above all likelihoods and appearances. *God shall stand* (saith the Psalmist) *at the right hand of the poore to save him from those, that condemne his soule. When I crie unto thee, then shall mine enemies turne backe, this I know, for God is for me.* *Moses* left *Egypt*, and feared not the wrath of the King: because he saw him that was invisible. The reason hereof is, faith coupleth the meanes and the end, but looketh to the promiser, his grace, faithfulnesse, and power (who is able to doe above all that we can comprehend) and not to the probability of the thing promised. *Abraham against hope believed in hope, that hee might become the Father of many Nations, being fully perswaded, that what God had promised, he was able to performe. By faith* Sara *received strength to beare a Sonne, when shee was past age; because she judged him faithfull who had promised.*

8. Act. Mich. 7. 7. Hab. 2. 1. Psal 5. 3. Psal. 109. 31. Psal. 22. 24. Psal. 56. 9. Heb. 11. 27. Ephes. 3. 10. Rom. 4. 18, 21. Heb. 11. 11.

What manner of dependance on the promises faith worketh.

This dependance on the promises which faith worketh, is absolute, without limitation of time, measure of affliction, or manner of deliverance. All these it referreth to the good pleasure of Gods will, and reposeth it selfe securely upon his faithfull word and providence. *He that believeth will not make haste.* Feare rides post to out-runne danger, & folly turnes over with speed our mourning part before God, delighting to be in the house of laughter: but faith, which leaneth upon the promises of truth, makes no haste without good speed. *Daniel* waited seventy yeares for

Esay. 28. 16. Dan. 9. 2.

for deliverance out of captivity in *Babylon*, & then finding the time of redemption to be at hand, he prayed to God for the same. As for the measure of affliction, or meanes of deliverance, the voice of faith may be heard in *Iob* and *Abraham*. The one professed he would trust in God though he should kill him; The other, being commanded to sacrifice his onely Sonne *Isaac* the sonne of the promise, believed that some other way he should receive him from the dead. This effect faith bringeth forth when all meanes faile, yea, against all oppositions, in shew never so strong and irresistible. For the meanes of themselves be of no worth and validitie, and God is the same, one and unchangeable (whosoever oppose themselves against his determinations) most ready to succour when al meanes faile.

Iob. 13.15.

Heb. 11.19.

Esay. 63.5.

Psal. 46.1,2,3 *God is our refuge and strength, a very present helpe in trouble: Therefore will we not feare, though the earth be removed, and though the mountaines bee cast into the midst of the Sea.*

Psal. 49.5. Psal. 56.4. *Though the waters thereof roare, and be troubled, though the mountaines shake with the swelling thereof. Wherefore should I feare in the daies of Evill, when the iniquity of my heeles* (that is, the wickednesse my feete carried mee to) *shall compasse me about.*

Ezra. 8.22. *For the hand of our God is upon all them for good, that seeke him, but his power and his wrath is against all them that forsake him.*

Psal. 27.1,2,3. Psal. 3.6. Psal. 54.4,5. *The Lord is my light and my salvation, whom shall I feare? The Lord is the strength of my life, of whom shall I be afraid? Though an hoast should encampe against me, my heart shall not feare. Behold, God is my helper, the Lord is with them that uphold my soule.*

Psal. 118.7. Psal. 46.5,7. *He shall reward evill unto mine enemies; cut them off in thy truth.*

But for support in this case, faith turneth it selfe to meditate on Gods truth, which never faileth; his might which cannot be resisted; his wisedome, which ever effecteth his own workes by meanes best approved in his counsell, in the fittest season; and his tender compassions whereby he is ready to succour them that are brought low. Againe, it looketh to the manner of Gods dealing,

Psal. 116.5,7.

Psal. 22.4.

and

and to the usuall course, which he hath held with his servants in all ages past: which is to grant deliverance, when the afflictions of his servants be increased, and send helpe, when to sense and reason it is furthest of. For every soule is the Lords, *as the soule of the father, so also the soule of the sonne:* and what favour he hath shewed unto any one, he will vouchsafe to every one that seeketh him diligently, if it may be for their good. It is also confirmed by the experience of Gods dealing with us in former times of distresse and danger. *Thou art hee that tooke mee out of the wombe; thou didst make mee hope, when I was upon my mothers breasts. I was cast upon thee from the wombe; thou art my God from my mothers belly. O God thou hast taught me from my youth; and hither unto have I declared thy wondrous workes.* For former mercies are as bils obligatorie under his hand, to assure of future good things, as they shall be needfull. That which God hath once done for us in sustaining, quickning, quieting our spirits with peace which passeth understanding, keeping our hearts; that he will doe every day unto us, if we inforce our selves towards him. Moreover, a good heart will not cease to accuse, checke, and condemne it selfe for the Infidelity, distrust, and weakenesse of faith that it espieth; to incite, stirre up, and call upon it selfe more confidently to waite, and trust in the Lord; and in bitternesse of heart to seeke and sue unto him for more strength from above. *Why art thou cast downe, O my soule, why art thou disquieted within mee? Hope in God, for I shall yet praise him for the helpe of his countenance, O my God. my soule is cast downe within mee.*

Ex. 3. 8. & 5. 6.

Ezek. 18. 4.

Psal. 22. 9.

Psal. 71. 17. 2 Tim. 4. 17, 18.

Psal. 42. 5, 11.

Ninthly, Faith believeth one contrary in another, and out of deepest distresses gathereth assurance of sweetest deliverances. *For the Lord shall judge his people, and repent himselfe for his servants, when hee seeth that their power is gone, and there is none shut up or left. The Lord will be a refuge for the oppressed: a refuge in time* [*or due time*] *of trouble.* Mans extremity is Gods opportunitie:

9. Act.

Deut. 32. 36. 2 King. 14. 26. Psal. 9. 9. & 10. 1.

Deepest

Deepest misery is the fittest season for deliverance. Men often, like to Swallowes, will be with us in Summer, but leave us in winter. The Divell, when he hath drawne his into the bryars, will give them leave to looke for themselves. But God hath ever stood neerest to his, when their exigencies have beene greatest. The experience of misery & calamity is made the sure ground of such joyfull hopes, as the Lord hath promised. The greater sorrowes the people of God suffered, the more undoubted experience they had of divine truth contained in *Mosaicall* threatnings: the more undoubted the experience of their truth, upon consciousnesse of their own transgressions, the greater motives they had, upon hearty and sincere repentance, to apprehend the stabilitie of his sweetest promises for their good. No depression of this people, but served as a counter-sway to hasten, intend, or inlarge the measure of their wonted exaltation, so long as they rightly weighed all their actions and proceedings in *Moses* ballances, and compared their permanent sorrow for sin past with their wonted delight in transient pleasures. This that the Lord had stricken *Iacob* with the wound of an enemie, and with a sharpe chastisement for the multitude of his iniquities, is propounded as an argument of consolation: for because the Lord had killed, they must believe, he would make alive againe. The present wounds, inflicted contrary to the rules of politique defence, were the best pledges of their future health, beyond all hope of State-Surgeons. And when *Ieremy* more admired, then distrusted Gods mercies, in tendring the purchase of his Kinsmans field to him, when the King and Princes of *Iudah* had no assurance of so much possession in the promised Land, as to inherit the Sepulchres of their Fathers: the Lord expels not his suspensive, rather then diffident admiration, with signes and wonders, as he did *Gideons* doubt, or his stiffe-necked Fore-fathers distrust. By what meanes then? By the present calamities which had seized upon the Cities of *Iudah*, and that very place, wherein his late

Pſal. 20.1. Exod 14.22. Dan. 6.22.

Jer. 30.13,14.

Ier. 32.24,35. &c.

purchased possession lay. This is the very seale of *Ieremiahs* assurance, from the Lords owne mouth. *Thus saith the Lord, like as I have brought all this great plague upon this people; so will I bring upon them all the good that I have promised them. And the fields shall be possessed in this land, whereof ye say, It is desolate without man or beast, &c.* The depth of misery is usually made an argument to move the Lord with speed to heare and send helpe: and this is grounded upon the promise of God to give audience to his children, when in their distresses they remember themselves, and seeke his face. *Awake, why sleepest thou, O Lord? arise, cast us not off for ever. Wherefore hidest thou thy face, and forgettest our affliction and oppression? Attend unto my cry, for I am brought very low, deliver mee from my persecutors: for they are stronger then I.* What, that as we feele God to be true in his threats, so we may be assured he will not faile of his promises.

Jer. 32. 42, 43.

Psal. 10. 1. Deu 30. 1, 2, 3 Neh 1. 7, 8. Ps. 44. 23, 24. Psal. 142. 6.

Lastly, it rejoyceth in tribulations, and triumpheth before the victory. The patient is glad when he feeles his physicke to worke, though it make sicke for the time; because he hopes it will procure health. We rejoyce in afflictions, not that they are joyous for the present, but because they shall worke for our good. As faith rejoyceth, so it triumpheth in assurance of good successe: for it seeth not according to outward appearance, but when all meanes faile it keepeth God in sight, and beholdeth him present for our succour. *As for mee, I will come into thy house, in the multitude of thy mercy: and in thy feare will I worship towards thy holy Temple. I have trusted in thy mercy, my heart shall rejoyce in thy salvation. The righteous shall compasse me about: for thou shalt deale bountifully with mee.*

10. Act.

Iam. 1. 2, 3. Rom. 5. 3, 4, 5. Heb. 12. 11.

Psal. 5. 7.

Psal. 13. 5. & 16. 8, 9. Psal. 142. 7.

Thus are we to live by faith when God is pleased to exercise us with afflictions of what sort soever, though heavy to be borne and of long continuance. Great troubles of long durance are the exercises of faith, as weighty burdens

We must live by faith in the heaviest and longest afflictions.

burdens are tryalls of strength. As none for a little headach, or for the ranch of a pin will seeke to the bodily Physitian or Surgeon: So it is in a manner with the soule, whilest it is troubled with like grievances spirituall. Little things doe not much exercise our faith, nor stirre us up to seeke God; and short afflictions are soone forgotten. Faith indeed despiseth not the least crosse, but is most prooved and stirred up in the greatest. Without question there is most need of faith, when afflictions lie the heaviest; and the more, because Sathan will be most busie at such times to molest and trouble; he wills to shew his power and malice when we are most feeble. When God follows a man with one affliction upon another, and those of great continuance, then the Divell will tempt to impatience and despaire, as if God tooke him for his enemy, and would not shew compassion any more. When the heart faileth, because of the multitude of evils that compasse us about, and God hideth his face, man is apt to conceive, sure God hath forsaken me, and will not arise for my helpe. If God did love me, he would never have absented himsefe so long, now I am brought so low, in so grievous distresse. How should the poore soule, weake and feeble in it selfe, stand under this great weight of sore affliction, increased by temptation and continuance, if it be not upheld by a lively faith? The acts of faith in this case, are for substance the same with those before mentioned; but for the helpe of the distressed Christian, who may be unable to direct himselfe, I conceive it not amisse to repeate the principall.

The acts of faith in this case.

1. First, It teacheth that many, and strong afflictions, of great continuance, are no more then neceflary. A wise Physitian will not minister a strong potion, where a lenitive or gentle matter is enough, nor put one dramme too much in his prescription: much lesse will the Lord. We need great afflictions that our corruptions may be subdued within us. For as the untamednesse of some colt is such, that unlesse he were sore ridden, he would never be

1 Pet. 1 6.

Iob. 11. 12.

be broken, so it is with our rebellious nature. Learning tels the Physitian, that in healing some bodily diseases the patient must be kept so low, that he must be almost pined with want; before a spring of better blood can be procured. Faith instructeth, that God is as it were forced to cast man upon the bed of sorrow; till his dayes draw towards the buriall, and his bones begin to clatter, that he might hide, that is, suppresse and remove his pride, and cure the distempers of the soule. Job.33.17,22. Psal.107.12, 17,18.

Our afflictions are many and divers, because our corruptions are many and of divers kindes, & such as are not expelled with one purgation. If one medicine fit not our sore, will we not seeke another. What Father will not use many remedies to helpe the infirmities of his Childe, if one doe no good? Our heavenly Father keepes us in a daily course of physicke, now with one thing, now with another, because we profit not with any one alone. When afflictions are growne ordinary and usuall, they move the lesse, because they be familiar; therefore God is pleased to alter and change his medicines, that they might worke more kindly.

And as it is necessary that afflictions be strong and divers, so also that they be of long continuance: for growen diseases are not hastily removed, nor old sores quickly healed. As staines long setled in a cloth, require much scowring and long whiting: so doe the evills which have deepely eaten into our soule. In others we may behold what is needefull for our selves. The Posterity of *Israell* endured tryall foure hundred yeeres. The elder people of God were all led captive seventy yeares. By woefull experience every Godly man may finde, that being newly taken out of the furnace, he standeth in neede to be refined againe. Be our afflictions of never so long continuance in this life, we are well assured, they shall not presse us longer then sinne doth harbour in our bosome: And if faith be not overcome and vanquished with dayly and continuall conflicts against corruption; why should it faint Gen.15.13. Dan.9.2.

under the burthen of long during crosses. Sinne is more opposite to faith, more perillous to the soule, then any fatherly Chastisements (though sharpe and cutting,) as the disease is worse then the physicke ministred to expell it.

2. Pſal. 31.15. Esay 27.8. Heb. 12,8,11. Jer. 46. 28. 1 Cor. 10.13. Pſal. 103.10.

Secondly, Faith in the greatest extreamities suggesteth, that we are under the hand of God, who correcteth in measure, and for our profit, who hath determined the time and weight of our afflictions, and by his blessing will turne them to our good; who doth proportion our evils, according to the strength we have, or which he will give, not according to our deserving; and also continue our afflictions in great wisdome, faithfulnesse, and mercy. Even as the Physitian only can prescribe what quantity of physicke is to be taken, with what change, and how long the course of diet is to be continued: so the Lord onely doth appoint the measure, variety, and continuance of troubles, wherewith he is pleased to exercise us. Wicked men cannot set the time, nor measure out the quantity of such miseries, whereof they are instruments to the godly, for they would know no meane, nor ever make an end. They may be fit executioners of Gods will herein, when they be set too, and taken off, according to his appointment: but unfit determiners what is to be inflicted, or how long it must be endured. Nor are we our selves to appoint the quality of our Chastisements; or the termes and seasons wherein and how long they shall be continued: for we would tast onely, (if at all) of the milder physicke, or sip but lightly of bitter potions, when necessity requires we should take deepe. The patient is not to be trusted with the searching and dressing of his owne wound, if painfull to be handled. Now seeing it is the Lord, great in mercy, infinite in wisedome, abundant in love and tender in compassions, who doth mingle our cup, why should we feare or faint? If *Iacob* had held or tended *Ioseph* in prison, would he have used him roughly, or kept him overlong? No no: much lesse will God:

(who

(who is more mercifull then any Father, and more pittifull then any Mother) hold us overlong, or deale rigorously with us: but ordering all corrections by his Fatherly providence, he will in his good time make them worke together for good, and not for evill unto us. *But the very haires of your head are all numbred. Feare yee not therefore, yee are of more value, then many sparrowes.* Esay 49. 15. Lam. 3. 22, 23. Mat. 10. 30, 31

Thirdly, faith setteth a man about his worke, that is, seriously to make inquiry into his heart and wayes; deepely to humble himselfe before God; and fervently to intreat mercy for sinne past, wisedome to make use of present misery, and favour and mercy to be delivered and set free. Sinfull men (if well advised) strike not without cause: the just God, when he correcteth, hath ever just reason. And forasmuch as our consciences for the most part are blinded with ignorance and selfe love, or over clowded with sinfull lusts, (as looking glasses covered with dust) that we cannot finde out of our selves much that is out of order, nor amend what we espie to be amisse, faith directeth to seeke unto God by hearty prayer, who can throughly acquaint us with our selves, and teach us to reforme what he would have us to amend. Why doth the Lord give his children the repulse when they cry unto him in their calamities, but that he would have them search more narrowly into their courses, and more unfainedly prepare themselves to seeke and returne unto him? And if they pray unto him, he will instruct what is to be done. He who will have sinfull men to joyne instruction with correction, yea and putteth into man such regard of dumbe creatures, that he will not strike a dogge, but he will make him see, so well as he can, what it is for which he striketh him; shall not he instruct us, when his hand is now upon us for want of duty to him? 3. Judg. 10. 13, 14, 15. Hos. 14. 2. Math. 11. 29.

But when we see our faults, and smart for them in such sort as we account grievous, there is no power in us, to re-

redresse and set straight what is crooked and out of frame. It is God onely, who is able to blesse afflictions and make them profitable: we of our selves are like little children, who being taken in the fault, and fearing the rod, promise to doe no more, but presently forget both the fault, and danger. This we learne by faith, which soundly lesſoneth us to deny our owne wisedome, and strength, and in all purposes, resolutions and endevours to begge wisedome and strength from God above, and wholy to rely upon his power and grace. In vaine should iron be beaten, did not fire soften it: in vaine should afflictions (which are Gods hammer) strike on our hearts, should not Gods holy Spirit, which is compared to fire, both soften our hearts, and enlighten us to see our duties towards him, and teach us to make use of the affliction wherewith we are exercised.

2 Cor. 12. 8. Psal. 31. 15, 16.

Moreover faith importuneth the Lord for mercy and deliverance. *For this thing I besought the Lord thrice, that it might depart from me. My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. Make thy face to shine upon thy servant: save me for thy mercies sake. Be pleased, O Lord, to deliver me: O Lord, make haste to helpe mee. Vnto thee have I cryed, O Lord, and in the morning shall my prayer prevent thee, Lord why castest thou off my soule, why hidest thou thy face from mee.*

Psal. 40 13. Psal. 88. 13, 14

4. Act. Psal. 69. 19. Phil. 1. 19. 2 Cor. 1. 5.

Fourthly, Faith raiseth the heart to expect abundance of mercy from God, and through prayer and supply of the Spirit, to reape profit, and tast comfort answerable to the sorrowes it hath felt and endured. Great afflictions make place for abundant mercy from God to us, which cannot be received without singular joy on our part. An hard frosty winter makes a fruitfull summer: an afflicted state causeth a mellow heart. If our sufferings be from God, we must looke for profit by every trouble, unlesse we will deny Gods wisedome, and challenge his truth, or shew our selves, as if we were not his children, nor truely

truely godly, and loving of God. If God throw us downe, we must waite to be comforted of him, according to the yeares wherein we have felt afflictions. To say, we cannot thinke that such a thing shall ever doe us good, that ever we shall escape out of such a danger, that ever we shall see good dayes after these and these tryals, doth argue great weakneſſe and unbeliefe. For what cannot he make for our good, in what distreſſe and anguish cannot he revive, who calleth light out of darkneſſe, and things that are not as if they were, if we will give glory to his Word by resting upon it? *The heart knoweth the bitternesse thereof, and the stranger shall not meddle with its joy.* Pſal.90.15. Pſal.85.6. 2 Cor.4.6. Rom.4.17. Pro.14.10.

Thus living by faith in times of triall and visitation, doth fit and prepare the heart to thankfulneſſe when light shall shine from on high; and that so much the more, as our afflictions have beene the sharper, or of greater continuance. *Returne, O Lord, how long, and let it repent thee concerning thy servants; O satisfie us early with thy mercy; that we may rejoyce and be glad all our dayes. Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladneſſe: To the end that my glory may sing praise to thee, and not be silent: O Lord my God, I will give thankes unto thee for ever.* If one heale a trifling diseaſe, it neither so bindeth the patient, nor commendeth the Physician: but if one heale us of some deadly incurable malady, O we say then wee could never have met with such a Physician, not the like in the world againe. *Thou broughteſt us into the net, thou laidſt affliction upon our loines, thou hast caused men to ride over our heads, we went through fire, and through water; but thou broughteſt us out into a wealthy place. I will goe into thy house with burnt Offrings, I will pay thee my vowes.* Pſal.90.13,14. Pſal.30.11,12. Pſal.35.28. Pſal.66.11, 12,13.

Prevention of Obiections. That in affliction faith is weake & corruption stirring.

It will be objected, That in affliction faith seemeth to be most weake, and corruption most stirring.

1.

And true it is, that many doubtfull thoughts ascend in Chri-

Christians hearts, partly because they know not that they are allowed to live by faith in an afflicted state; partly because they judge amisse of their afflictions, taking them as arguments of wrath and displeasure, rather then trials of faith, and chastisements of peace. As children through want of wisdome are afraid of bugbeares: so the errour of our minde raiseth great feare and doubt of that which cannot hurt us, peradventure, might greatly comfort us, if rightly understood. This mistaking must be corrected by faith and spirituall wisdome.

2. True it is also, we sometime feele more stirring of corruption in time of trouble for a while, then we felt before: but as Physicke then expelleth hurtfull humours when it worketh upon them, and maketh us complaine, as feeling them more then when they were let alone: so doth Gods Physicke to the soule, even while it is driving out corruption, it makes us feele and complaine of it more then ever. The like may be said of faith which we feele weaker during the time of triall: But striking the Torch, which for the present seemeth to put it out, maketh it blaze: Physicke, which for the time weakens, doth tend to strengthen the body: shaking the Tree which seemeth to loose the roots, fasteneth them deeper; and the same may be said in this case.

3. In afflictions faith is tried, the sweetnesse of it is not so much felt, as it is latent, which makes us thinke it to be brought exceeding low. The strength of the body is put forth in conflicts and burthens: felt when we walke at ease and liberty. A man may shew most strength in wrestling, when to his owne feeling he discerneth most weaknesse: and so it is in faith, when the sense is least, the power may be greatest. There is an afflicted strength, which cannot be felt great, though it be so in truth: and there is an afflicted faith, which is not discerned to be of that force of which indeede it is. But strength afflicted, and strength decayed; faith afflicted, and faith over-whelmed are much different.

If

If want of spirituall refreshings doth trouble and breed scrouple in us, we must remember that Physicke purgative and restorative must not be taken at one and the same time: To admit of sorrowes, but on condition that spirituall consolation should drowne the feeling thereof, is as it were to wish sufferings without suffering. When God ministreth for the preservation or recovery of spirituall health, it is the office of faith to receive the potion, and further the kindly working of it: which cannot be done unlesse it give way unto, yea, stirre up godly sorrow, and wrestle painefully to drive out such corruptions, as God would have removed by them. During battell the Souldier must exercise his skill, valour, and strength in repelling, subduing, and pursuing the enemie; his refreshing comes when the fight is ended, and the spoile divided. In the dayes of affliction faith is conflicting with doubts, allurements, corruptions which shew themselves; if we doe not feele those sweete comforts of the Spirit, that our soules desire, let us waite with patience, till the victory be obtained.

4.

And if we would stirre up our faith to believe and depend upon God in the dayes of great tribulations, when all meanes of helpe faile, we must

Helps to stirre up faith in deep afflictions when all means faile.

First, Lay open our sorrowes before the LORD, and powre out our complaint into his bosome. *Lord, how am I beset with miseries? How doe my sorrowes increase daily? I am the man that have seene affliction by the rod of thine anger. Thou hast brought mee into darkenesse, but not into light. My heart fainteth, my strength faileth, my skinne is made old, my sight waxeth dimme, and all my bones are out of joynt. Thou hast hedged mee about that I cannot get out, and made my chaine heavy. My lovers and my friends stand aloofe from my stroke, and my neighbours stand afarre off. But they that seeke my hurt doe multiply, they speake mischievous things, and imagine deceit all the day long. I am the reproach*

1. Psal. 55.2.

Lam. 3.1,2.

Psal. 38.10. Psal. 22.15. Lam. 3.7.

Psal. 38.11. Psal. 88.8. Psal. 3.1.

Psal. 23.50. Psal.22.6. Psal.35.11. *proach of men, the despised of the people, the song of the Drunkards. False witnesses are risen up against mee, who lay to my charge things I never knew, and teare mee in pieces with their continuall slanders. In mine adversity they rejoyce, they gather themselves together against mee, they revile without ceasing: they open their mouthes wide against me, and I spare not to blaspheme thy Name. As with a sword in my bones mine enemies reproach mee, while they say daily unto me, where is thy God. Lord, all this is come upon me, and yet thou standest afarre off, and hidest thy selfe from my trouble. I cry unto thee, but thou heerest not; thou covereſt thy selfe with a cloud that my prayers should not ascend.*

Psal.41.7,8,9. Psal.42.10. Psal.88.14. Psal.10.1. Lam.3.44.

2. Secondly, Confesse our sinnes with hatred and godly sorrow. The disquietnesse of my heart, and trouble of my flesh ariseth from my sinne: *I will therefore declare mine iniquity, I will be sorry for my sinne:* I will acknowledge my selfe guilty before the Lord. *For innumerable evills have compassed me about, mine iniquities have taken hold upon me. so that I am not able to looke up: they are more then the haires of my head, therefore my heart faileth mee. I have sinned, and rebelled, and thou hast not spared. Loe, I have sinned, I have done wickedly, I have sinned greatly, I have done very foolishly. Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth. I abhorre my selfe, and repent in dust and ashes.*

Psal.38.18 Hos.5.15. Psal.40.12. Lam.3.42, 2 Sam.24. 10,17. Job.40.4. Job 42.6.

3. Thirdly, Take up our hearts for halting through unbeliefe, and call upon them to rest in the promise of divine aide, assistance, and deliverance. *Wherefore should I feare in the dayes of evill, when the iniquity of my heeles shall compasse mee about; When the mighty man doth boast himselfe in mischiefe? The loving kindnesse of the Lord endureth at all times.* Hee will not forsake his Saints although they be afflicted for a season. *God is my refuge, who hath pleasure in the prosperity of his servant,* and will draw neere for my deliverance, and make haste

Psal.49.5. Psal.52.1. Psal.35.27. Psal.54.4.

haste for my helpe, when sorrowes environ on every side. When all succour failes, hee careth for my soule: When my spirit is contrite, and my heart within me desolate, he is at my right hand to sustaine, yea, to save my soule. He will hide his mercifull-Saint, untill the calamity be over-past. *I am poore and needy, yet the Lord thinketh on mee:* I am sunke deepe into the mire and clay, but his hand shall plucke me up, he will set me before his face for ever. Marvellous things hath he wrought for his people in former times. He turned the Sea into dry land, and made way for them through the midst thereof. He led them through fire and water, and by a streatched out arme brought them into a wealthy place. Is not our God from Everlasting, the Holy One, the same for ever? His power is infinite, his goodnesse incomprehensible, his love as great towards his Saints now as ever heretofore. He will send downe from heaven to save me, he will deliver me out of many waters. When I am hemmed in on every side, the Lord will provide some way for my escape: for he can doe more then I am able to conceive or thinke. *Thou who hast shewed mee great and sore troubles, shalt quicken mee againe, and shalt bring mee up againe from the depths of the earth.* When I was inclosed in the wombe, my distresse and danger was great, my strength weake, my condition hopelesse; nevertheless I was saved by thy power, and by thy providence was brought alive into this world: and should I now doubt of thy helpe and mercy, because in likelihood I cannot see them? *My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.* The depths of misery are the Lords fittest seasons to rescue his afflicted ones. Mercilesse men will shew compassion in great extremity; and shall not the Lord, who is rich in mercy and loving kindnesse, extend his favour to me when I am ready to perish? *Surely his salvation is nigh them that feare him.*

Psal. 22.11,19

Psal. 34.18.
Psal. 55.17,18

Psal. 40.17.

Psal. 41.12.

Psal. 66.6.
Psal. 77.14,15

Psal. 66.11,12
Hab. 1.12.

Psal. 57 3.

Psal. 71.20.

Psal. 22.9,10.

Psal. 73.26.

Psal. 85.9.

Fourthly,

4.

Fourthly, Importune the Lord, and direct thy supplications before him. *In the day of my trouble I will call upon thee, for thou wilt answer mee. Heare me speedily, O Lord, my spirit faileth, hide not thy face from mee, lest I be like unto them that goe downe into the pit. Cause mee to heare thy loving kindnesse in the morning, for in thee doe I trust. Deliver me from mine enemies: I flie unto thee to hide mee. Lord, how long wilt thou looke upon the miseries of thy servant, and keepe silence: rescue my soule from the destruction of the adversary, my darling from the Lions: Withhold not thou thy tender mercies from mee, O Lord, let thy loving kindnesse and thy truth continually preserve mee. Be pleased, O Lord, to deliver me: O Lord, make haste to helpe mee. O God, the proud are risen against me, and the assemblies of violent men have sought after my soule, and have not set thee before them. But thou, O Lord, art a God full of compassion and gracious, long-suffering and plenteous in mercy and truth: O turne unto mee, and have mercy upon mee, give thy strength unto thy servant, and save the sonne of thy handmaide. How long Lord, wilt thou hide thy selfe for ever? shall thy wrath burne like fire?* Remember thy former loving kindnesses which have beene of old: remember that I am but dust, and that my dayes passe away like a shadow: remember the reproach of thy servant, wherewith I am reproached, of them that dwell round about; wherewith the ungodly and prophane have reproached thy pure Religion, and blasphemed thy holy Name. Lord looke upon mine affliction, and my teares; for I am brought very low.

Psal. 80.7.
Psal. 55.16.
Psal. 143.7,8.
Psal. 55.1,2,3.
Psal. 35.17.
Psal. 40.11.
Verse 13.
Psal. 86.14,15 16.
Psal. 89. 46.

5.

Fiftly, Quicken thy resolution to trust in the Lord, at all times, even when all other refuge faileth, and none shewes himselfe for thy helpe. *What time I am in trouble I will trust in God:* for he shall redeeme my soule. He is the God of my salvation, who will send deliverance to his people in the lowest extremity, and vouchsafe mercy to his chosen, above all they expect and looke for,

Psal. 56.46.
Dan. 12.1.

for, in most convenient season. *I cried unto the Lord in the day of my calamity, and my prayer entred into his eares: therefore will I trust in him as long as I live.* Lord I will waite for thy salvation, establish my heart in thy truth, that I be not moved. Psal. 55. 16. Lam. 3. 55, 56. 57.

CHAP. VIII.

What it is to live by faith touching the promises of earthly blessings, temporall prosperity, and good successe in the things that we goe about.

THe Lord our God, knowing that earthly blessings be so necessary for the maintenance of this life, that we cannot be without them, hath of his infinite bounty and free grace undertaken, and promised to make competent provision for his children, that being freed from the cares and troubles of these things below, they might with greater freedome attend upon his service, and with more chearefulnesse run the race of Christianity. *God hath made many promises of earthly blessings.*

O feare the Lord yee his Saints: for there is no want to them that feare him. The young Lions doe lacke and suffer hunger: but they that seeke the Lord shall not want any good thing. Trust in the Lord and doe good, so shalt thou dwell in the land, and verily thou shalt be fed. Delight thy selfe also in the Lord, and he shall give thee the desires of thine heart. The meeke shall inherit the earth, and shall delight themselves in the abundance of peace. The meeke shall eate and be satisfied. For the Lord God is a sunne and shield: the Lord will give grace and glory: no good thing will he with-hold from them that walke uprightly. Blessed is every one that feareth the Lord: that walketh in his waies. For thou shalt eate the labour of thy hands, happy shalt thou be, and it shall be well with thee. I will abundantly blesse her Psal. 34. 9, 10. Psal. 37. 3, 4. Verse 11. Psal. 22. 26. Psal 37. 19. Psal. 84. 12. Psal. 128. 1, 2.

Psal 132.15. Matth.6.33.

her provision: I will satisfie her poore with bread. Seeke yee first the kingdome of God and his righteousnesse, and all these things shall be added unto you. This is that which is so oft repeated. * *That it may goe well with thee in the land, which the Lord thy God giveth thee.*

* Deut 5.16. 6.3. & 12.25, 28.

In speciall the Lord promiseth length of dayes, Health, strength, wealth, favour, peace, Joy, good successe, safety, good Name: and all these not onely to the righteous themselves, but to their children and posterity. *You shall walke in all the wayes which the Lord your God hath commanded you, that ye may live, and that it may be well with you, & that you may prolong your dayes in the land which you shall possesse. What man is he that desireth life: and loveth many dayes, that he may see good? Keepe thy tongue from evill, and thy lips from speaking guile. My sonne forget not my law, but let thine heart keepe my Commandements: For length of dayes and long life and peace shall they adde to thee. Length of dayes is in her right hand; & in her left hand riches and honour. By me thy dayes shall be multiplied, & the yeares of thy life shal be increased. With long life will I satisfie him; and shew him my salvation. If thou wilt diligently hearken unto the voice of the Lord thy God, and wilt doe that which is right in his sight, and wilt give eare to his Commandements, and keepe all his Statutes, I will put none of these diseases upon thee, which I have brought upon the* Egyptians, *for I am the Lord that healeth thee. Feare the Lord and depart from evill; It shall be health to thy navill, and marrow to thy bones. Hee that walketh righteously, and speaketh uprightly, he that despiseth the gaine of oppressions, that shaketh his hands from holding of bribes, that stoppeth his eares from hearing of blood, & shutteth his eyes from seeing evill; He shall dwell on high, his place of defence* shal be *the munitions of rockes, bread shall be given him, his waters* shal be *sure. And the inhabitant shall not say I am sicke. The righteous shall hold on his way, and he that hath cleane hands shall be stronger and stronger. The Lord will give strength unto his people; The Lord will blesse his people with peace. It is the Lord thy God that giveth thee power to get wealth,*

Psal.132.15. Matth.6.33.

Deut.5.33. Exod.20.12. Deut.25.15.

Psal.34.12,13

Pro.3.1,2. Verse 16. Pro.14.10. Pro.9.11. & 10.27. Psal.91.16. 1 King.3.14.

Exod.15.26, & 23.25. Deut.7.15. Psal.103.3.

Pro.3.7, 8. & 4.22. Esay 33.15,16.

Verse 24.

Job.17.9.

Psal.29.11. Deut.8.18. Psal.103.5.

wealth, that he may establish his covenant which hee sware unto thy Fathers. Honour the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barnes be filled with plenty, and thy presses shall burst out with new wine. Riches and honour are with mee, yea durable riches and righteousnesse. My fruite is better then gold, and my revenue then choyce silver. In the house of the righteous is much treasure. Blessed is the man that feareth the Lord that delighteth greatly in his Commandements. Wealth and riches shall be in his house: and his righteousnesse endureth for ever. If thou returne to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles: Then shalt thou lay up gold as dust, and the gold of Ophyr as the stones of brookes: yea, the Almighty shall bee thy defence, and thou shalt have plenty of silver. And God is able to make all grace abound towards you, that yee, alwayes having all sufficiency in all things, may abound to every good worke. With all thy getting get understanding: exalt her, and shee shall promote thee, shee shall bring thee to honour, when thou doest embrace her. Shee shall give to thine head an ornament of grace, a crowne of glory shall shee deliver to thee. So shalt thou finde favour, and good understanding in the sight of God and man. Then shalt thou walke in the way safely, and thy foote shall not stumble. Who so harkeneth unto mee shall dwell safely, and shall bee quiet from feare of evill. Because thou hast made the Lord, which is my refuge, even the most high, thy habitation. There shall no evill befall thee, neither shall any plague come nigh thy dwelling. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it commeth. At destruction and famine shalt thou laugh, neither shalt thou be afraid of the beasts of the earth. And I will give peace in the land, & ye shall lie downe & none shall make you afraid. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. When a mans wayes please the Lord, he maketh even his enemies to bee at peace with him. Them that honour me,

Pro. 3. 9, 10. Mal. 3. 10.

Pro. 8. 18, 19.

Pro. 15. 6. Psal. 112. 1, 3.

Job. 22. 23, 24, 25. Jer. 31. 12. 2 Cor. 9. 8, 9.

Pro. 4. 8, 9.

Pro. 3 4. Verse 23. Pro. 1. 33.

Psal. 91. 9, 10.

Job. 5. 21, 22.

Lev. 26 6. Job. 5. 23.

Pro. 16. 6. 1 Sam. 2 30.

Pſal. 37. 6. me, I will honour. And hee ſhall bring forth thy righteouſneſſe as the light, and thy judgement as the noone day.

Pro. 3. 35. The wiſe ſhall inherit glory.

Pro. 10. 7. The memory of the Iuſt is bleſſed;

Pſal. 112. 6. the righteous ſhall be in everlaſting remembrance.

Pro. 13. 18. Hee that regardeth reproofe ſhall be honoured.

[a] Pro. 10. 6. [a] Bleſſings are upon the head of the Iuſt; and whatſoever hee doth

Pſal. 1. 3. ſhall proſper.

[b] Pſal. 112. 1, 2. [b] Bleſſed is the man that feareth the Lord, &c. his ſeede ſhall be mighty upon earth, the generation of the upright ſhall be bleſſed. What man is hee that feareth the Lord? him ſhall he teach in the way that hee ſhall chuſe.

Pſal. 25. 12, 13 His ſoule ſhall dwell at eaſe, and his ſeede ſhall inherite

Pro. 11. 21. the earth. Though hand joyne in hand, the wicked ſhall not be unpuniſhed, but the ſeede of the righteous ſhall bee delivered.

Pro. 14. 20. In the feare of the Lord, is ſtrong confidence: and his children ſhall have a place of refuge.

Pro. 20. 7. The Iuſt man walketh in his integrity: his children are bleſſed after him.

Job. 5. 25. Theſe and ſuch like be the promiſes concerning temporall bleſſings, which God of his infinite grace and love hath made to the faithfull and their poſterity, that we might live by faith, quietly ſubmitting our ſelves to the good pleaſure of God in theſe things, and expecting from him in due ſeaſon ſuch reliefe as ſhall be moſt expedient.

It is neceſſary to believe thoſe promiſes. I. This is neceſſary; for faith in theſe promiſes doth kill covetous deſires, diſtruſtfull and diſtracting cares.

Heb. 13. 5. *Let your converſation bee without covetouſneſſe; and bee content with ſuch things as yee have. For he hath ſaid, I will never leave thee, nor forſake thee.* Man is privy to his want of earthly bleſſings, and will never ceaſe, with exceſſive care, diligence, and vexation to hunt after them, till he come to know that God will provide for him. When one hath great friends, which they are knowne to leane upon, we ſay of them, Such neede take no care, they know ſuch and ſuch will ſee to them. On the contrary, come to one who knowes no end of toyling and caring, aske him, why will you thus tyre your ſelfe out? He will anſwer, I muſt needs doe it, I have none but my

ſelfe

selfe to trust to. So Christ followeth his Disciples carefulnesse to this doore, their unbeliefe, which did not let them consider our heavenly Father cared for them. No present estate, (though never so great) can free the heart from distraction, because it is subject to decay and vanish: we shall never cast the burden of care off our owne shoulders, till we learne by faith to cast it upon the Lord, whose eye is over us for good. Mat. 6. 30, 32.

He will never renounce carnall supports, who makes not God the stay of his soule for outward things. He will trust in the abundance of his riches, wisdome, friends, or strength, that makes not God his strength. The heart of man, being privy to his inability to sustaine himselfe, if he be not underset, will seeke out some prop, true or false, sound or rotten, to leane unto. They will goe downe to *Egypt* for helpe, and stay on horses, and trust in Chariots, because they are many, and in horsemen, because they are very strong, who looke not to the holy one of *Israell*, seeke not the Lord. 1 Pet 5. 5. 2. Psal. 52. 7. Esay 31. 1, & 22, 10, 11, 12.

Beliefe in God brings good successe. The Lord will be intreated to showre his blessings plentifully upon them, that put their trust in him. *Believe in the Lord your God, so shall yee be established: believe his Prophets so shal ye prosper.* Men are ashamed to falsifie the trust that is reposed in them: And shall the Lord frustrate the desire of them, that hope in his mercy. 3. 2 Chro. 20. 20. 1 Chro. 5. 20. 2 Chro. 16. 7, 8

If we cleave not to the promises of God made concerning temporall things, we shall adhere to the promises of life with lesse assurance. Both promises flow from one fountaine, even Gods everlasting love, are established in the same mediatour; and received by the same faith: yea the promises of life everlasting (as more spirituall and furthest removed from sence) are in themselves more difficult to be believed: so that our assurance of them cannot be greater, then is our confidence in God for the other which concerne this life, so farre as he seeth it to be for our good, and the glory of his great name, if 4. 2 Cor. 1. 20.

if we be instructed, exercised, and assaulted in both alike.

Christians are oft assaulted touching these promises, and many vertuous and godly men, not duly considering and embracing them by faith, are much perplexed in themselves. *I said in my haste* (said *David* when he fled from *Saul* and his heart began to faint) *all men are lyars*; even the prophets, who told me I should be king, have deceived me. Distrust in the temporall promises of God, hath driven the faithfull to many hard, dangerous shifts, and beene the occasion of divers slips and some dangerous falls. The examples of *Abraham*, *David*, and many others, together with daily experience in all places, doe sufficiently testifie thus much.

Psal. 116.11. Psal. 31.22.

5. Faith sweeteneth and sanctifieth unto us the use of all outward comforts under our hands. Meate, apparell, riches, honours (though lawfully, campassed and in abundance possessed) yeeld but a sowre tall in comparison, are but of small profit, when they be not used in faith. Nay, blessings, not received and used in faith, become Idols, or occasions of Idolatrie: for either we trust in them, or be lifted up in our selves by reason of them. *The rich mans wealth is his strong City*: he rejoyceth in his riches, and hath in his thoughts to doe great matters by them. *Give me neither poverty nor riches, feede me with foode convenient for me: Lest I be full, and denie* thee, *and say, who is the Lord.*

Marke 10. 24. Pro. 10 15. Psal. 62 10. Pro. 30. 8, 9.

The godly are allowed to live by faith as touching these promises.

1. The godly are allowed to live by faith touching these temporall promises, and the sanctified use of Gods blessings which they enjoy. For seeing God hath given Christ for us, as the Apostle reasoneth: how shall he not with him also freely give us all things. He hath given his Sonne, the fountaine of all good things: what is it then, that he will denie unto us? The promise of Christ before his incarnation was to the *Iewes* a seale of all temporall good things promised. But we know God hath given his Sonne, not onely to be borne, but to die for us: which is an undoubted

Rom. 8. 32. Esay 7. 14.

doubted token, that he will denie us nothing that may be for our good and comfort.

2. The Lord by covenant hath promised to furnish his people with all needfull blessings pertaining to this life. *Hee that scattereth* Israel *will gather him, and keepe him as a sheapheard* doth *his flocke. For the Lord hath redeemed* Jacob, *and ransomed him from the hand of him that was stronger then hee. Therefore they shall come and sing in the height of* Zion, *and shall flow together to the goodnesse of the Lord, for wheat, and for wine, and for oyle, and for the young of the flocke, and of the herd: their soule shall bee as a watered garden, and they shall not sorrow any more at all. And I will satiate the soule of the priests with fatnesse, and my people shall bee satisfied with goodnesse, saith the Lord. I will make with them a covenant of peace, and will cause the evill beasts to cease out of the Land: and they shall dwell safely in the wildernesse and sleepe in the woods. And I will make them, and the places round about my hill a blessing, and I will cause the showre to come downe in his season: there shall bee showres of blessing. And the tree of the field shall yeeld her fruite, and the earth shall yeeld her increase, and they shall bee safe in their land, and shall know that I* am *the Lord: I will call for corne, and increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field; that ye shall no more receive reproach of famine among the heathen. I will even betroth thee unto me in faithfulnesse, and thou shalt know the Lord. And it shall come to passe, in that day I will heare, saith the Lord, I will heare the heavens, and they shall heare the earth, and the earth shall heare the corne, and the wine, and the oyle.* Now seeing the Lord hath by promise and covenant, againe and againe repeated for our confirmation, assured us of all needfull blessings, it is our duty by faith to make these promises our owne, and rest quietly upon his word, to finde relieefe at such time, and in such measure, as he knowes to be expedient, and may be for our good.

Jer. 31. 10, 11, 12.

Verse 14.

Ezek. 34. 25, 26, 27.

Ezek. 36. 29, 30 & 34. 29.

Hos. 2. 20, 21. 22.

3.

And this we may the rather be incouraged unto, considering the relation which is betwixt God and us: for he is our faithfull creator, wee the worke of his hands: hee is our Shepheard, wee the flocke of his pasture: he is our Father, we his children. *Let them*

1 Pet 4.19. *that suffer according to the will of God, commit the*

1 Pet.5.7. *keeping of their soules to him in well-doing, as unto*

Psal.23.1. *a faithfull Creatour. Cast all your care upon him, for hee careth for you. The Lord is my Shepheard, I shall not want. As a sheepheard seeketh out his flocke in the day,*

Ezek 34.12,13 *that hee is among his sheepe that are scattered: so will I seeke out my sheepe, and will deliver them out of all*

Verse 14. *places, where they have beene scattered, in the cloudy and darke day. And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them upon the mountaines of* Israel *by the rivers, and in all the inhabited places of the country I will feede them in a good pasture and upon the high mountaines of* Israel *shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed*

Mat.6.31,32. *upon the mountaines of* Israel. *Take no thought, saying, What shall we eate? or what shall we drinke? or wherewith shall we be clothed? for your heavenly Father knoweth that yee have neede of all these things.* God is the great Father of the family, who provideth all things necessary for them that be under his governement. *The eyes of all*

Psal.104.27. Psal.145.15, 16. *waite upon thee & thou givest them their meate in due season. Thou openest thine hand, and satisfiest the desire of every living thing. He giveth to the beast his food, and to the young*

Psal.147.9. Iob.38.41. Matth.6.26. *ravens which cry.* It is his property, who is the chiefe good, to communicate his blessings unto his creatures: much more to compasse them with mercy that depend upon him. He hath put this naturall affection into Parents, nay, into bruite beasts to tender their young ones: & shall not he much more provide for them that crie unto him day and night for reliefe and succour? *The Lords portion*

Deut 32.9. Ier.10.16. & 51.19. *is his people*; Jacob *is the lot of his inheritance*: and God is

is the portion of his people: He hath chosen them, and they have given themselves to him: they relie upon him, and he hath undertaken to make plentifull provision for them. *The Lord is my portion, saith my soule, therefore will I hope in him.* Lam 3.24. *The Lord is the portion of mine inheritance, and of my cup; thou maintainest my lot. The lines are fallen unto mee in pleasant places: yea, I have a goodly heritage.* Psal. 16.5,6.

The Lord by his speciall providence, will make that prosperous unto the righteous which they possesse, be it little or much. *There is nothing better for a man,* then, *that he should eate and drinke and that he should make his soule enjoy good in his labour, This also I saw, that it* was *from the hand of God.* Eccles. 2.24. And this gift the Lord freely gives to the man, whom he doth approve: *To the man that is good in his sight God giveth wisdome, and knowledge, and Ioy,* (to wit) to gather and use earthly blessings with delight and comfort. Verse 26. The revenues of the righteous are small many times, but their state is comfortable: *for the little that the righteous man* hath, *is better then much riches of many* and mighty *wicked ones,* who flow in wealth, and excell in power. Psal. 37.16. *Better is a little with the feare of the Lord then great treasure, and trouble therewith. Better is a dinner of herbes where love is, then a stalled Oxe, and hatred therewith. God giveth his beloved sleepe.* Pro. 15.16,17 & 17.1. And it is the *blessing of God which maketh rich, and he addeth no sorrow with it.* Psal. 127.2. Pro. 10.22.

4.

The patient expectation of the Saints hath confirmed this, that God will not be wanting to his children in things of this life, so farre as may be for their spirituall welfare: *I have beene young, and now am old, yet have I not seene the righteous forsaken, nor his seed begging bread. Hee is ever mercifull and lendeth, and his seed is blessed.* Psal. 37.25,26. The children of the needie shall be succoured in due season, for God, who knoweth their wants, is faithfull to performe promise.

The acts of faith in respect of these promises.

The Acts of faith in respect of these promises and blessings are.

1. First, it preserveth from the use of all unlawfull meanes, knowing that nothing can prosper, which God approves not. *The* Egyptian *shall helpe in vaine, and to no purpose; therefore have I cryed concerning this, Their strength is to sit still. When* Ephraim *saw his sickneſſe, and* Judah *saw his wound: then went* Ephraim *to the* Assyrian, *and sent to King* Jareb; *yet could hee not heale you, nor cure you of your wound.* If a man be soundly perswaded, that the blessing of God is all in all, he will ply that fare first; and not undertake any thing, till he see God witnessing unto him by his Spirit, that he will be with him to blesse him: which he cannot hope for, if the meanes used to compasse and secure any blessing or good thing, be indirect and sinfull. Nay, to hope for blessed and good successe in an evill course is palpable and grosse Idolatry: what is it but really to acknowledge the Divell (whose direction thou followest for advantage) to be the Governour of the world, and the disposer of earthly things? then which nothing is more opposite to lively faith. Faith speaketh on this wise, *Better is a little with righteousneſſe, then great revenues without right*; more comfortable in respect of inward peace, the present use of this life, and continuance; which maketh the Believer consult what is just, not what is gainfull, or profitable; what may be compassed by honest courses, not what may be gained by fraud, deceit, coozenage, or other carnall dealing. Againe, faith taketh direction of God in his word in all businesses, being assured that his counsell onely is firme and stable, and that course prosperous, which is consonant to his revealed will. There are *many devices in a mans heart, nevertheleſſe the counsell of the Lord, that shall stand. The Lord bringeth the counsell of the Heathen to naught: he maketh the devices of the people of none effect. The counsell of the Lord standeth for ever, the thoughts of his heart to all generations.* Carnall policies are disappointed, and counsels broken, but the direction of the Lord it shall prosper.

Esay. 30. 7.

Hosea. 5. 13. 14

Pro. 16. 8.

Pro. 19. 21.
Psal. 33. 10.

Secondly,

Secondly, Faith is painfull, provident, and frugall, though not distrustfull, pinching, or niggardly. It shakes off idleneſſe, obſerves Gods providence, takes the opportunity, husbands thriftily what he beſtoweth, and ordereth all affaires with diſcretion. He that reſts moſt confident upon Gods bleſſing for all good things of this life, will be moſt diligent to ſeek them by lawfull meanes, and carefull to preſerve what the bountifull hand of God ſhall miniſter unto him. He that is ſilent, expecting Gods helpe when meanes faile, cannot ſit ſtill when meanes be at hand, nor laviſh indiſcreetly when his cup runneth over. Labour and providence be impoſed of God, whereunto faith doth as freely ſubmit it ſelfe, even when Gods bleſſings do flow in abundantly, as it doth heartily wiſh and expect ſupply from God in the time of need. 2.

Thirdly, It maketh inquiry into the heart, turneth from evill, and ſeeketh the face of God earneſtly. Confidence in God breeds ſuſpition of our ſelves, leſt any ſin ſhould harbour ſecretly in our boſome, or corruption get head to hinder proſperity: ſpecially if God bleſſe us not according to promiſe, the firſt worke of faith is to ranſacke and fanne the ſoule narrowly, to find out and remove whatſoever doth offend. *I thought on my wayes; and turned my feet unto thy teſtimonies. Before I was afflicted I went aſtray; but now I have kept thy word.* The counſell of *Elephaz* to *Iob* was good, if he had rightly applied it; *Acquaint now thy ſelfe with him, and bee at peace; thereby good ſhall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou returne to the Almighty, thou ſhalt be built up, thou ſhalt put away iniquity farre from thy Tabernacles.* This ſound advice faith digeſteth, and with much ſeriouſneſſe doth early with the whole heart ſeeke the Lord, exerciſe it ſelfe in the worſhip of God, laboureth the reformation of what is amiſſe, and compoſeth it ſelfe wholy to the preſcript rule of his Word. By faith we know, God will draw nigh unto us, if we draw nigh to him; he 3. Pſal. 119.59. Verſe 67. Iob. 22.21, 22, 23. Iam. 4.8, 10.

he will lift us up, if we humble our selves in his sight; and if God lift us up, it shall goe well; if he be with us, we shall want nothing which may be for our good. This is the way of faith, which cleaveth unto the Lord, and seeketh the accomplishment of his promises, as God hath promised to fulfill them.

4. Fourthly, It stirreth up to pray without distrustfull, fruitlesse, excessive care: It committeth the cause unto God, and makes supplication to the Almighty. *Oh that thou wouldest blesse me indeed, and inlarge my coast, and that thy hand might bee with mee, and that thou wouldest keepe mee from evill that it may not grieve mee.* Job. 5.8.&.8.5 1 Chro.4.10. *If God will bee with mee, and will keepe me in this way that I goe, and will give mee bread to eate, and raiment to put on: So that I come againe to my Fathers house in peace, then shall the Lord be my God.* Gen.28.20,21 It is the exhortation of *Paul, Bee carefull for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made knowne unto God.* Phil.4.6. Now faith turneth precepts into prayers, and maketh request according to the will of God. What God requires, that faith petitioneth for, and in such manner.

5. Fiftly, It seeth riches in God, submitteth to his wisedome, resteth in his love, and so maintaineth a Christian in some measure of contentment. By faith we so embrace the Lord, as that in him we seeke and see whatsoever is necessary to salvation, and possesse him as the portion of our lot and inheritance, who will keepe backe nothing from us, but what is hurtfull and pernicious. It leaneth upon the everlasting providence of God, and promiseth present succour and supply from him, as in wisedome he knoweth best, and of grace hath promised. *I have set the Lord alwayes before mee:* Psal 16.8. Psal.73.23. that is, I constantly leane upon the aide of God, and am fastened to his providence, being confident, that when necessity doth urge, hee will be at hand to sustaine my soule, to minister unto my necessity, powerfully to assist and comfort.

Sixtly,

Sixtly, In prosperity it keepes the heart in an holy temper and disposition; (*scil.*) in humility and meeknesse, free from carnall confidence and pride; and in tendernesse and compassion towards them that be in misery, especially the Church, if she be in heavinesse, For the blessings of God, embraced by faith, set an impression upon the soule, answerable to those properties in him from whence they flow. What he gives in grace doth worke the heart to humility and tender commiseration. Faith hath learned that power is of God, and that all his gifts are freely bestowed of mercy, without desert; but mercy received doth both humble and mollifie the heart. The godly man having obtained mercy and grace from God, is againe holy, pious, kind and mercifull to others. It is the commandement of God, *Thou shalt not make strong thy heart, nor shut up the bowels of compassion from thy needie brother:* But evermore the frame of a believing heart is correspondent to the will and pleasure of God: for faith sets the stampe and Image of God upon the soule.

6.

Psal. 62. 11.

Psal. 86. 1.

Deut. 15. 7.

Moreover, it disposeth the heart to thankfulnesse and obedience: for it preserveth spirituall emptinesse, which giveth a sweet rellish to the mercies of God; and excluding all boasting in our selves, stirreth up to glory in the Lord, and willingly to devote our selves unto his service, from whom we have received whatsoever we enjoy. *What shall I render unto the Lord for all his mercies towards mee? I will take the cup of salvation and call upon the Name of the Lord.* Men looke for thankes for a small kindnesse; for a token, a dinner, if they write but a letter, speake a word, take a journey in our behalfe: Faith reades the name of God in all his mercies, and seriously calleth them to remembrance, what then can it doe lesse then magnifie the name of God for all his goodnesse? The mercies of God to a believing heart, are as manure to sound and good soyle, which maketh it more fertile. Sathan himselfe will confesse, that God is specially to be served in the dayes of prosperity, for when God asked

Psal. 116. 12, 13

Iob. 1. 9, 10. him, *Hast thou considered my servant* Job, *a just man, &c.* He replieth, *Doth* Job *feare God for naught? Hast thou not made an hedge about him?* and faith doth both remember man of his duty, and perswade him to be so much the more serviceable and obedient as the mercies of Psal. 116. 9. God are powred upon him more plentifully. *I will walke before the Lord in the land of the living.* When the Churches had rest throughout all *Iudea*, and *Galilee*, and Acts. 9. 31. *Samaria, they were edified, and walking in the feare of the Lord, and in the comfort of the Holy Ghost, were multiplied.*

7. Seventhly, It prayeth as earnestly for the sanctification of prosperity, and Gods blessing upon the meanes, as for the meanes themselves if they were wanting. The more we prosper, the more earnest be the prayers of faith. For of our selves we have no power to wield a good estate well: nor ability to preserve and keepe it. An high estate is subject to many stormes and tempests: in greatest ease we lie open to most temptations. In the hot Summer men quickly catch cold: & if we pray not earnestly when we prosper in the world, we shall coole in grace. Earthly blessings be so fraile, and we of our selves so weake, that the more we have, the more we stand in need of Gods Psal. 33. 16. gratious assistance and support. The Creatures themselves have no power to helpe, can profit nothing unlesse God put forth his hand to blesse them for our use. This makes that the requests of faith be not formall and perfunctorie, but effectuall, fervent, arising from a true consideration of the weakenesse and impotencie of the creature to sustaine and uphold us. And thus to live by faith in the abundance of all things makes way for patience, contentednesse, sound peace in the depth of misery, when we be left naked and destitute of all humane aide. For if when we enjoy meanes, we leane not upon them, but upon the Lord; when they are taken away, we shall not fall, our stay remaining.

8. Eightly, It makes heavenly-minded in the use and possession of a prosperous estate. As it receiveth all earthly blessings

blessings from God, as pledges of his speciall loue, and part of their childes portion: so it windeth and pulleth up the soule to God againe. Looke what love-tokens are to linke the hearts of welwillers, and bring them together, or to preserve, renew, and increase affection amongst friends; such force have the good things of this life to lift up the believing heart to commune with the Lord. And sure, prosperitie is the fittest season for heavenly contemplation: the lesse trouble lieth upon our state, the more liberty we have with freedome to thinke upon such things as concerne our eternall inheritance. Besides, faith cannot savour earthly blessings, unlesse it taste his love, and feed upon his goodnesse in them. If being invited to a Noblemans Table, he be pleased to carve a bit upon our Trencher, that is better then all the feast. The love of God, giving us earthly things to enjoy, is that which giveth them the best relish. And if we taste the sweetnesse of his loving kindnesse in these things, we cannot but desire, and long to be refreshed with fuller communion with him.

Ninthly, Faith breeds godly jealousie and suspition, 9.
lest the heart should be drawne away with the pleasing delights of things transitorie. For by grace we are made conscious of our owne weakenesse, and of the snare that is in every creature to take and intangle us. Prosperity is pleasing, but dangerous. Children quickly surfet on sweet meats: Coozening companions give flattering speeches. Long peace begets idlenesse: Povertie is more fertile of men: plentie of riot, niceneſſe, ease, and such like. Blustering windes cannot pull the cloake from the traveller, who casts it off in the heate of the Sunne. We have examples of many great worthies, who have caught much hurt in prosperity. Rest hath effeminated many Captaines, who could never be crushed or overcome with the terrours of warre. Soft sands swallow more ships, then hard rockes split asunder. This makes the waking believer circumspect to examine his heart, and watch over it, how

how he performes holy duties, how he entertaines holy thoughts, how his affections move towards that which is above, lest he should miscarrie upon the sands.

10. Tenthly, It mindeth us of our change, even when our
Iob.3.25,26. mountaine seemeth strongest. *The thing that I greatly feared (* said *Iob) is come upon mee, and that which I was afraid of is come unto mee. I was not in safety, neither had I rest, neither had I quiet :* I alwayes thought upon my change, and looked for an alteration of mine estate. The longest day hath night at length entring : yea, there is no winde which may not blow raine, if God be so pleased. Estates which have the longest periods of prosperity, be at length exercised with afflictions ; and there is no condition so sure and peaceable, but may turne tempestious on the sudden, should not God be more gratious. This being in it selfe apparant, and confirmed by infinite examples, cannot be hid from the piercing eye of faith, which is spiritually wise to discerne aforehand, what events we are subject unto in this vale of teares. Nature by instinct giveth unto unreasonable Creatures a facultie, which maketh them afore-hand apprehensive of that which is ready to ensue : The wisedome which is from above, maketh the Lords children sensible in like kinde, that as *Iob*, so they, in their greatest calme foresee how Gods hand may change for their exercise.

Pro.22.3. & 27.12. Nor doth faith onely foresee danger, but prepare for it. *The wise man seeth the plague and hideth himselfe.* The believer hath learned by due consideration, how wanting he is in wisedome, and weake in strength to stand when God trieth ; and so renouncing his wit and strength, he flieth unto God, and holdeth him, as he who hath beene, is, and must be for ever his salvation ; and looketh unto Christ the Author and finisher of our faith, who hath received commandement of the Father, that he should not onely call us, and bring us into the state of grace, but also raise us up at the last day ; who is that great God and Saviour, who

will

will keepe his from every evill worke unto his heavenly kingdome.

This matter may be exemplified in some particular, *scil.* how we are to live by faith in the use of meate and drinke.

How to live by faith in the use of meate and drinke.

I.

First, By faith we learne out of the Word of God, who have sonne-like interest and title unto the creatures, what creatures are sanctified unto our use, and how each man must sanctifie them unto himselfe by a reverent and holy use. As that the person must be in covenant, resting upon Christ for salvation, and giving himselfe unto the studie, and sincere unpartiall practise of holinesse; the food must be lawfully gotten, provided with wise respect of our place and meanes, without distracting care, or exquisite curiosity and niceneſſe; received with thanksgiving, as from Gods hand, and used as in his sight and presence, for such ends and purposes as he hath appointed.

1 Tim. 4 4, 5.

Titus. 1. 15.

2 Thess. 3. 12.

2.

Secondly, It receiveth them not as the fruit of our forecast, labour, or desert, but as gifts of [a] Gods bounty, yea, as gifts of [b] the gratious covenant, proceeding from the free love of God. For in the covenant of grace God promiseth not onely to write his law in our hearts, and to forgive our sins, but also to conferre temporall blessings, as they shall be serviceable to us in our journey towards Heaven. Men that make a great purchase, desire to have some part in present possession: and our gratious God, making promise of eternall happinesse, doth give earthly blessings in hand, as pertaining to that heavenly possession, which we shall enjoy hereafter. Now as God gives temporall things to his people in covenant, so doth faith receive them as tokens of speciall good-will and favour in Jesus Christ, in and through whom of free grace, sonne-like right and title to the creatures is restored; which by sinne and disobedience was forfeited. And these considerations strike the heart with reverence, inflame it with love, and raise an holy regard and care not to abuse this grant of mercy, breeds an acknowledgement of our unworthinesse of any mercy,

Psal. 104. 31.
[a] & 145. 15.
[b] Psal. 23. 5.

Hos. 2. 18, 19.
Ezek. 37. 24, 25.

Heb. 1. 2. & 2. 5.

Gen.32.10 mercy, admiration of Gods provision, and contentation with the least blessing of God.

3. Thirdly, By faith we are taught, that man liveth not by bread only, but by the providence of God, and his blessing upon his own ordinance. It is not the nature of the thing it selfe simply to nourish; if Gods blessing be not upon it, it can afford no refreshing. Bread strengthens, wine comforts the heart by his ordinance and application of them to that use: but the blessing is not in the creature, it comes from above. Bread nourisheth when it is Gods hand or meanes to confer strength and vigour: but if he plucke away his hand, it is but a deafe nut. Thou maist eate, and not be filled; drinke, and not be satisfied. Thus it is noted of the *Israelites*, The Lord fed them with Manna, but sent leannesse into their soules.

Deut.8.3. Matth.4.4. Psal.104.15

Hos.4.10. Hag.1.5,6. Mich.6.14,15 Psal.106.15.

This perswasion, sinking deepe into the believing heart, taketh it off the creature, and lifteth it unto the Lord in earnest and pertinent prayer, that he would of his grace vouchsafe unto us, as leave to use his creatures, so his blessing upon them, that the food we receive may do us good, we feeling the nourishing vertue thereof, and that with joy and cheerefulnesse. The prayer of faith, for Gods blessing upon the creatures, when they are set before us, should be no lesse earnest, then for the mercies themselves if wanting. For there is no more possibility in meate of it selfe to nourish without Gods blessing, then it is for man to live without meate.

1 Tim.4.4.

4. Fourthly, It teacheth to be heavenly-minded, labouring to taste Gods goodnesse, and feele his gratious presence with our spirits at our sweetest feasts. And this is the best sawce to all meates, which giveth the the daintiest relish. When we sit downe to meate, we come to a lively Sermon of Gods bounty and love: for the bread we feed upon is not ours, but the Lords, all the provision are gifts of his mercy in Jesus Christ. And the more sensible the creatures are, the more pleasant and delightsome to our palate; the more should we be affected with the sense of Gods love and favour.

Beza annot. major. in 1. Tim 4.5. Hosea.2.9.

Calvin. in Psal. 8. Verse. 8 *Moller. ibid.*

Fiftly,

5.

Fiftly, Faith worketh the heart to sobriety and moderation, watchfulnesse, and feare lest it should be ensnared and drawne away with these delights. To sobriety in affecting, and in using earthly things; To sobriety in thought, that we suffer not the mind to be taken up with cogitations, what we shall eate next, how we may gratifie the palate; Sobriety in desire, that we long not after dainty meate; for such longing effeminates the minde, engenders and feeds passion, and makes way to hardnesse of heart; Sobriety in receiving them, for the strengthening of nature, and not to the dulling of our spirits.

For faith raiseth the heart to more spirituall delights, and guardeth the appetite, that it range not immoderately after sensuall things. The word of grace teacheth to live soberly, and faith receiving this word worketh sobrietie in earthly things, refreshing the soule with spirituall sweetnesses, and watching against intemperate cherishings, that they winne not ground. As a man, that hath tooke in the taste of the best creatures, cannot forth-with feed on that which is course, meane, no way to be compared: so a Christian, who by faith hath tasted the love of God, which is better then wine, the comforts of the word, which are sweeter then honey to the mouth, he cannot affect (as sometimes before he did) those sensuall delights, which carnall men (who know no better) follow with greedinesse. If earthly delights creepe upon us, it is because the exercise of faith is neglected, which must conscionably be renewed againe.

Titus. 2. 11.

Cant. 1. 2. Psal. 119. 72, 103. Psal. 36 9. Jer. 31. 14. Psal. 63. 3, 6.

Moreover, a Christian believer comes to his Table with an holy Jealousie, remembring that a snare is laid for him in every creature. Sathan is a cunning fowler, who hath his baits laid secretly to catch us, where we least suspect. The Snake lurketh in the fairest grasse: and the most dangerous grins are set in our lawfull liberties. And through neglect to keepe up our watch, these oft take, when others misse. More perish through the abuse of things lawfull, then by the practise of what is simply unlawfull. They are

Iude Verse 12. Mat.24.38,39. are spots in the feasts of Charitie, who feed without feare. Eating, drinking, building, matter of marriage, the world shall be drowned in these, when Christ comes to Judgement.

Iob.1.5. How many times do the best offend in lawfull things? The pleasures we take in these things, how insensibly doth it steale the heart away from spirituall delights? how doth it indispose the frame of the soule to heavenly exercises? how doth it cherish wrath, and foster unbridled passions?

Pro.23.1,2,3. Dainty meates are very dangerous and deceitfull: for the sensible delight they give, whereby the appetite is inordinately moved after them, doth presse downe the soule, that it cannot mount aloft in spirituall contemplation: These evils faith doth wisely foresee and watch to prevent.

6. Deut.8.10. 1 Tim.4.4. Sixtly, It lifteth up the soule in thankesgiving. Our Saviour blessed the Table as well by praising God for his mercy, as by prayer for a blessing. The creatures are not ours, but the Lords; we must not meddle with them before we have craved leave: and when we have made use of them for supply of our necessity, we must not forget to returne praise. If men borrow ought of their neighbour, when they bring it home, they forget not to give thankes. Great is the misery of man if he want these outward comforts: and the greater our misery without them, the more incomprehensible is the Lords mercy in supplying our necessities. The providence of God in ministring daily food is no lesse wonderfull, then was his feeding of *Israel* in the wilderneſse with Manna and Quailes from Heaven: for as we are not fed as they were, so are we preserved from their necessity. That the earth should yeeld her increase for our daily sustenance, so as we feele no extremity, is it not as great a blessing, as to be supplied from Heaven, when we are brought into distresse? who would not chuse rather never to be sicke, then to recover by miracle? what man would not rather enjoy the constant benefit of eye-sight, then to be restored after long blindnesse? Besides, they be not simply favours which for the present

sustaine

sustaine nature, but they are so ne small pittance of our childs portion, pawnes of our heavenly inheritance: which doth adde much unto their sweetnes. If friends be absent, a letter, a token serves much to maintaine love and kindnesse: now these are some of those love-tokens, which our heavenly Father sendeth unto us, that he might draw our love unto him.

Seventhly, Faith is frugall, compassionate, industrious. 7.
After we have beene refreshed, it suffers not the meate, Iohn.6.12.
which remaineth, to be lost, but reserveth it for good use. At greater feasts it is mindfull of the poore; at ordinarie meales it remembers the affliction of *Ioseph*, regardeth Amos.6.6.
the worke of the Lord, and considereth the operation of Esay.5.12.
his hands. For the mercies of God, received by faith, doe leave an impression of his mercy upon the soule: and so our compassion towards others is increased as the mercies of God are multiplied upon us. Daily refreshing renueth the continuall remembrance of our infirmities, and begetteth a lively sense of the miseries of them that want and stand in neede. And when vigour of Minde and body is repaired, it setteth us about the worke and businesse, whereunto we are appointed of God. God gives none food to live idle. Men looke for worke from them to whom they give meate, drinke, and wages: and shall not we labour in the worke of God, who live daily on his allowance.

CHAP. IX.

What it is to live by faith touching the Commandements: which God hath given for direction of our lives, according to which we ought to walke.

IN the word of grace the Lord calleth for universall, voluntary, sincere, uniforme, constant obedience; and promiseth both to inable his Children to doe what is pleasing,

sing, and to accept of their willing, though weake service. The first of these branches is apparant and well knowne to them that be any whit exercised in the word; the second hath beene proved at large already: nevertheless that weake Christians might have in readinesse some grounds of faith in these particulars, it will not be superfluous to point to some passages of Scripture where they may see them confirmed. That Christians are bound to serve God willingly and chearefully without constraint, universally in holinesse and righteousnesse, unfainedly as in his sight, all the dayes of their life, constantly in all estates unto the end, these few texts may be sufficient to prove. *I am the Almighty God, walke before me, and bee thou perfect. If ye will obey my voice indeed, and keepe my covenant, then yee shall be a peculiar treasure unto mee above all people. O that there were such an heart in them, that they would feare me, and keepe my commandements alwayes, that it might be well with them, and with their children for ever. You shall diligently keepe the Commandements of the Lord your God. If thou shalt hearken diligently unto the voice of the Lord thy God, to observe* and *to doe all his Commandements which I command thee this day, the Lord thy God will set thee on high above all the nations of the earth. Take diligent heede, to do the commandement and the law, which* Moses *the servant of the Lord charged you, to love the Lord your God, and to walke in all his waies, and to keepe his Commandements, and to cleave unto him, and to serve him with all your heart, and with all your soule. Blessed* are they *that keepe judgement,* and *he that doth justice at all times.* To this end are we delivered out of the hands of our enemies, *that wee might serve him without feare, in holinesse and righteousnesse before him all the dayes of our life.* Be thou *in the feare of the Lord all the day long.*

The Lord calls for willing, chearefull, universall, unfained constant obedience.
Gen. 17. 1.
Exod. 19. 5.
Deut. 5. 29. & 6. 2.
Deut. 6. 17.
Deut. 28. 1.
Iosh. 22. 5. & 23. 8 & 24. 14
1 Chro. 28. 9.
Psal. 106. 3.
Luk. 1. 74, 75.
Pro. 23. 17.

And looke what service the Lord doth expect and call for, that he will enable his people in covenant to performe, *What man is he that feareth the Lord, him will he teach in the way that he shall chuse. The Lord thy God will circumcise thine*

Psal. 25. 12.
Deut. 30. 6.

thine heart, and the heart of thy seede, to love the Lord thy God with all thy heart and with all thy soule, that thou maist live. And thou shalt returne, and obey the voyce of the Lord, & doe all his commandements which I command thee this day. Verse 8.

And I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God; for they shall returne unto me with their whole heart. Jer. 24. 7.

And I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh. Ezek. 11. 19.

I will save them out of their dwelling places, wherein they have sinned, and will cleanse them, so shall they bee my people, and I will be their God. And David *my servant shall be king over them, and they shall all have one sheepheard: they shall also walke in my judgments, and observe my statutes and doe them.* Eze 37. 23, 24.

In that day sing yee unto her. A vineyard of red wine. I the Lord doe keepe it, and will water it every moment: lest any hurt it, I will keepe it night and day. Isay 27. 2, 3.

Surely shall one say, In the Lord have *I righteousnesse and strength.* Isay 45. 24.

Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruite in old age; they shall be fat and flourishing. Psal. 92. 13, 14

Sinne shall not have dominion over you. Rom. 6. 14.

Now we are delivered from the law, that being dead wherin we were held, that we should serve in newnes of Spirit, and not in oldnes of the letter. Rom. 7. 6.

I can doe all things through Christ which strengtheneth me. Phil. 4. 13.

The Christians obedience is imperfect, but pleasing.

The obedience of the faithfull, which through the power of grace they performe, is weake & imperfect, but pleasing and acceptable unto God. *The Lord taketh pleasure in them that feare him: in those that hope in his mercy. The Lord taketh pleasure in his people: he will beautifie the meeke with salvation. In every nation he that feareth God and worketh righteousnesse, is accepted of him.* Pro. 12. 22. Psal. 147. 11. Psal. 149. 4. Acts 10. 35.

The Lord by *Moses* did often times tell his people, that they offering up their sacrifices, such as he commanded, they should be accepted: which is often repeated by the Prophets. *Thou shalt make a plate of pure gold, and grave upon it* like *the engravings of a* Levit 1. 3, 4, & 22. 21. & 23. 11.

signet, Holineſſe, to the Lord; and it ſhall be upon Aarons *forehead, that* Aaron *may beare the iniquity of the holy things which the children of* Iſraell *ſhall hallow, in all their holy gifts and it ſhall be alwayes upon his forehead, that they may be accepted before the Lord. All the flocks of* Kedar *ſhall be gathered together, the Rams of* Nebaioth *ſhall miniſter unto thee: they ſhall come up with acceptance on mine altar. The Prieſts ſhall make your burnt offerings upon the altar, and your peace offerings, and I will accept you, ſaith the Lord God. Then ſhall the offerings of* Judah *and* Jeruſalem *be pleaſant unto the Lord, as in the dayes of old, and as in former yeares. Then ſhalt thou be pleaſed with the ſacrifices of righteouſnes; with burnt offering, and whole burnt offering.* Hereunto may be referred the prayer of the Prophet. *Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O Lord my ſtrength and my redeemer. Accept I beſeech thee, the free-will offerings of my mouth, O Lord, and teach me thy Iudgements.* There be many other teſtimonies to the ſame purpoſe. *I beſeech you therefore brethren, by the mercies of God, that yee preſent your bodies a living ſacrifice holy, acceptable unto God. I am full, having received of* Epaphroditus *the things* which were ſent *from you, an odour of a ſweete ſmell, a ſacrifice acceptable, wel-pleaſing to God. But to doe good, and to communicate forget not: for with ſuch ſacrifices God is well pleaſed. Yee alſo, as lively ſtones are built up a ſpirituall houſe, an holy Prieſthood, to offer up ſpirituall ſacrifice, acceptable to God by Ieſus Chriſt. Children obey your parents in all things, for this is well pleaſing. Before his tranſlation* Enoch *had* received *this teſtimony, that he pleaſed God.*

Exo.28.36,38

Eſay 60.7.

Ezek. 43.27. & 20.40, 41. Mal.3.4.

Pſal.51.19.

Pſal.19.14.

Pſal.119.108. Deut.33.11.

Rom.12.1.

Phil.4.18.

Heb.13.16.

1 Pet.2.5. Col.3.20. Heb.11.5.

Faith is neceſſary to the leading of a Chriſtian life.

And this faith is moſt neceſſary to the leading of a Chriſtian life, *ſcil.* to adhere and ſticke faſt unto the commandements, reſt upon God for ability to doe what he requireth, and that he will accept what ſincere and unfained ſervice, though weake and imperfect, is tendred unto his Highneſſe.

For the word of grace, which commandeth to believe the

the free mercy of the Lord to the pardon of sinne, teacheth us *to deny ungodlinesse and worldly lusts, and to live godly, justly and soberly in this present evill world.* Such as give up their names to Christ, must not looke to be lawlesse; but they come to take a yoake upon them, and stand obliged to fulfill the law of Christ, called the new Commandement. Tit. 2. 11, 12. Mat. 11. 28, 29 Joh. 13. 34.

Want of believing the precepts is the cause, why many doe still continue in the practise of divers things inconvenient, and suffer inordinate passions to hold them under. Ignorance or carelesnesse in this point, is the cause why some of the better sort of people are off and on, now forward then backward, scarce setled or stayed at any time: not knowing how to set upon the practise of repentance; how to begin or to proceede therein: Whereas this faith much availeth to the furthering of the deare Children of God in a godly course, the shunning of evill, and the practice of holinesse.

True faith is an obsequious confidence, which carrieth a man whithersoever he shall see the Lord to goe before him. By faith *Henoch* walked with God; *Noah* builded an Arke; *Abraham* offered up his sonne *Isaac*: *Moses* refused to be called the son of *Pharaohs* daughter. Our present faith or trust in God is but commensurable to our fidelity in his Commandements: ere we can make a faithfull plea for mercy, Gods will neglected must be executed, either in act, if the object be present, and may be prosecuted; or in sincere and constant resolution, if abilities and opportunities, required to execution of what we resolve upon, be altogether wanting, or our endeavours upon inevitable occasions hindred. Faith worketh by love, which constraineth men to doe the will of God, and submit themselves to his holy Commandements. The strength of faith to it severall objects is uniforme, that assurance of forgivenesse cannot be greater then care of obedience. The very consciousnesse of any one sinne, whereunto we have beene indulgent, will be of like force to withdraw our assent Heb. 11. 5, 7, 8, 9, 10. &c. Gal. 5. 6.

from Gods mercy, as the delight or pleasure of that sensuall object was to cause us to transgresse any part of his will revealed. The same strength, beauty had to allure unto adultery, will that foule sinne, unrepented of, have to divorce our soules from Christ. Nor can we faile in practice of this or other Commandements, without a precedent defect of that faith, which onely can firmely unite us unto Christ: whereby likewise were it firme it selfe, we should assent unto every precept of God as much better then any incompatible good.

That act cannot please God; which is not animated by faith: for it is but the naked carkasse of a good worke, without life or soule, if that be wanting. It is faith, which impelleth to worke righteousnesse, and putteth life and vigour into the worke wrought: so that the best workes of the regenerate be dull and liveleesse, if faith be dormant, and put not forth it selfe for a time.

And when a Christian knowes not, whether he shall have strength to doe what God requireth; nor whether God hath given him any promise, that his burden shall be made light, and that Christ will beare the greatest part of it for him, it must needs be very tedious and troublesome; it will occasion many feares and doubts, deadnesse, and unchearefulnesse. This killeth the heart of right good Christians, when they are ignorant, or not throughly informed, that God will make them able and fit for so great a worke, as the leading of a godly life. But if they have this faith as a foundation to uphold them, they shall sooner wade through their doubts, and grow out of their feares, as knowing that God will be ever with them for their assistance. Who doth not know, that when some certainty of salvation is obtained, yet for all that, in asmuch as it is but weake, they have many heart-griefes for this, that they see they have a wearisome pilgrimage to goe thorow, and little knowledge and perswasion of any great guiding of them through all the feares and difficulties of it? A Christian that hath this confidence

confidence, that God will strengthen him to every good worke, he shall goe about it with heart and chearefulnes; he shall be encouraged to pray as his necessity shall give cause; he shall be kept from fainting and dismaiednesse, when his strength is not very great; and rise up againe when he is fallen. But if he be not well grounded in believing, that God will build him up more strongly from day to day, and perfect the good worke in him which is begun, he shall very much stagger and goe backe. If a chiefe & maine post in a building be wanting, will not the whole house be soone shaken; so if a Christian, who must reforme his life, goe about it, not resting upon the grace of God in Christ to be made able, he may be sure he shall want a maine helpe hereto, even that which may shake all that is set up.

Sundry true-hearted Christians, very Conscionable in their conversation, be yet much discouraged by reason of the infirmities of their best duties, and have little comfort in any thing they doe, because they question what acceptance their poore service hath with God. And though they desire to please him, willing in all things to live honestly; yet still looking upon their frailties, they hardly admit any comfort, because they come so farre short of what is required. Whereas, if they were well instructed and assured of this, that although, by reason of their corruption dwelling in them, they can never offer up any sacrifice to God without blemish and spot (for which God might reject all, which they offer unto him) yet offering them up in the Name of Christ they shall be accepted and rewarded; this would put life and courage into them, and make them performe all holy duties with more chearefulnesse and constancy, to the glory of God, the comfort of their soules, and the good encouragement of others. Confidence in God to be accepted, what tedious disputes would it remove? What temptations would it cut off? What discouragements would it trample under feete? What strength, vigour, resolution and forwardnesse in

Heb. 13. 18.

wel-doing would it nouriſh and conſerve? The ſharpeſt ſpurre to incite unto, and encourage to goe forward in the workes of holineſſe, is affiance of favourable acceptation.

Chriſtians are allowed to believe that God will enable to obedience. Jer.32.39, 40.

Every Chriſtian is allowed to believe, that God will ſtrengthen him by his grace to walke in obedience, and make him able, through the hearing of the Scriptures, to caſt off his old converſation. For God hath promiſed in Covenant, that he will teach them the way that they ſhall chuſe, guide them with his eye, and put his feare into their hearts, that they ſhall not depart from his Commandements. The Spirit of grace is promiſed, and given to all true and unfained Believers, to leade them into all truth and holineſſe. As many as be the children of God, they are led by the Spirit of God; and the law of the Spirit of life, in Jeſus Chriſt, hath freed them from the law of ſin and death. Rom.8.14. Verſe 2.

The Lord, when he ſendeth forth his ſervants upon any meſſage or buſineſſe, doth evermore promiſe, to be with them, to aide and aſſiſt them in the execution of it. Thus the Lord promiſed to *Moſes*, *Goe, and I will be with thy mouth, and teach thee what thou ſhalt ſay.* Thus our Saviour to his Diſciples, *Loe, I am with you alwayes, even to the end of the world.* And thus *David* encouraged his Son *Salomon*, *Be ſtrong and of good courage, and doe it; feare not nor be diſmaied, for the Lord God*, even *my God*, will be *with thee; he will not faile thee nor forſake thee, untill thou haſt finiſhed all the worke for the ſervice of the houſe of the Lord.* and the ſame promiſe belongeth to them, that yeeld obedience to his Commandements: for the worke is his, and he will not faile nor forſake them, that ſet their hearts and ſoules to ſeeke him, and doe the thing that is good in his ſight. Exod.4.12. Mat.28.19, 20. 1 Chro.28.20. Jer.1.7, 8. Joſh.1.9.

Whatſoever the Saints have and may begge in prayer, according to the will and pleaſure of God, they are allowed to believe that they ſhall obtaine it, and be anſwered in their requeſts with favourable acceptation, ſo farre as ſhall

be for their good, and the glory of God: But the servants of God have and doe begge grace to bring forth fruits worthy repentance and amendment of life. *I will run the race of thy Commandements, when thou shalt inlarge mine heart. Teach me the way of thy statutes, O Lord, and I shall keepe it* unto *the end. Make me to goe in the paths of thy Commandements, for therein doe I delight. Teach mee thy way, O Lord, I will walke in thy truth: unite my heart to feare thy Name. Leade me in thy truth, and teach me: for thou* art *the God of my salvation, on thee doe I waite all the day. Hold up my goings in thy paths that my footsteps slip not. Teach me thy way, O Lord, and lead me in a plaine path because of mine enemies.* Psal. 119. 32, 33. Verse 35. Psal. 86. 11. Psal. 25. 5. Psal. 17. 5. Psal. 27. 11.

The faithfull have bound themselves, by covenant and oath, to keepe the righteous judgements of the Lord. *I have sworne, & I will performe it, that I will keepe thy righteous judgements.* But they came not to this covenant and oath, as trusting in their owne strength, but in assurance of divine assistance; as the Prophet prayeth, *I will keepe thy statutes, O forsake me not utterly. Incline my heart unto thy testimonies, and not to covetousnesse. Order my steps in thy word, and let not any iniquity have dominion over me. Make thy face to shine upon thy servant, and teach mee thy statutes.* 2 King. 23. 3. Psal. 119. 106. Nehem. 10. 29. Psal. 119. 8. Verse 36. Verse 133. Verse 135.

God will perfect the saving worke, which he hath begun in any of his children: for the gifts that flow from his eternall and free grace are without repentance. God, who calleth us according to his purpose, is faithfull, who will also confirme us unto the end, that we may be blameless in the day of the Lord Jesus Christ. *Paul* saith, he lived by faith in the Sonne of God, by whom he was strengthened with ability to performe whatsoever was required of him. Notwithstanding all the hope of helpe that he had, yet he complaineth of the rebellion of his flesh, which did mightily resist the Spirit in him: But still he was confident in the promise of God, that he should be delivered from every evill worke, and preserved unto the hea- 1 Cor. 1. 8, 9. Phil. 1. 6. 2 Thess. 5. 24. Gal. 2. 20. Phil. 4. 13. Rom. 7. 19. 2 Tim. 4. 18.

heavenly kingdome. Now in all this *Paul* had no peculiar prerogative above other Christians: but what he expected from God, they may all hope for.

Acts of faith touching obedience required.

The acts of faith touching that obedience, which we owe unto God in Christ, are these or the like.

1.

First, It makes a man wise to discerne what is lawfull, good, and seasonable, both in respect of the worke, the meanes, and circumstances of it. *David* saith, he was wiser then his *Enemies*, then his *Teachers*, then the *Ancient*: and he renders the cause thereof, from the worke of his faith; for thy testimonies are *ever with me*, they are *my meditation*, and the *men of my counsell* with whom I advise.

Psal. 119. 97, 98, 99.

Psal. 119. 24.

2.

Secondly, It curbes and bridles inordinate passions, and overcomes all impediments, temptations, difficulties and allurements to the contrary. *This is the victory whereby wee overcome the world, even our faith.* For faith being wel-rooted, possessing the heart, and having its force united by close reposall therein, commands every delight, affection or pleasure of our soules, and breakes the violence of every inclination contrary to such motion as it suggests; seeing no hopes can be equall to the reward which it proposeth to the constant and resolute, no feares comparable to the terrors which it represents to the negligent or slothfull followers of such courses as it prescribes.

1 Joh. 5. 4.

Phil. 3. 8.

What? that faith sets an inestimable price upon the pearle of the Gospell, accounting all other things as drosse and dung in comparison; which causeth a free and advised renouncing of all interest in the world, the flesh, and all their appurtenances, for assurance of it, with as great willingnesse as good husbands forsake base tenements, and hard-rented leases, to compasse some goodly royalty and large possessions, offered them more then halfe for nothing.

Matth. 13. 44.

Againe, faith fighteth against temptations and intisements unto sinne by the power of Christ, which cannot be van-

vanquished. Sathan and the world are too strong for us, standing in our owne might: but by the grace of God, leaning upon his power, we remaine invincible. The strength of nature is corrupt, feeble, and defiled through sinne; and therefore the truth which it taketh hold of, it hath not effectually. But faith hath joyned with it the inspiration of God, and the power of the holy Ghost, and therefore it taketh hold of the truth effectually. Wherefore this difference is not in the truth it selfe, but in the meane and instrument whereby we embrace it. Hereof it commeth, that by faith we are changed, but in the other case we remaine the selfe-same that we were before. A cleare testimony of this we have in the Gospell. Christ set forth to the young-man, what he should doe to obtaine salvation: but when he heard, he was not perswaded to obey, but went away sorrowfull. Contrariwise *Matthew*, so soone as he was called, embraced the same with so great faith, that he left his money and Customer-ship, and straight-way followed Christ. And *Zacheus* when he had heard of the Lord, that he would turne in unto him, he not only received him into his house with a glad heart, but also offered immediatly to distribute halfe his goods to the poore and to restore foure-fold, if he had defrauded any man.

Matth. 19. 22.

Matth. 9. 9.

Luke 19. 8.

Indeed passions are not so bridled, nor corruptions so killed that they doe not stirre, & resist the worke of faith: But the force and power of them is so farre subdued, that they shall not raigne, or hale us ordinarily to that which is evill. Whatsoever inordinateneſſe faith can espie, it doth presently condemne before the throne of grace, and endeavour the killing of it by the power and efficacy of Christs death, which it doth happily effect in measure, and by degrees. Hast thou then beene long kept under of some violent passion, strong corruption, or customary vice, against which thou hast resolved and resolved, but not prevailed or gotten victory? Get thee to Christ, and by

by faith thou shalt draw vertue from him to cure thy infirmities. Die to thy selfe, renounce the broken reed of thine owne free-will, which hath so often deceived thee: and put all thy trust in the grace of Christ, and it will crucifie the old man, and give him his deaths wound. Be weake in thy selfe, and strong in the Lord, and through faith thou shalt be more then conquerour. Digge up the fallow ground of thy heart, that the word of the Kingdome may take deeper roote in it, raise thy soule to an holy admiration of the promises of life, stirre up thy selfe to cleave and adhere firmely to the grace of God: as faith increaseth, the power of corruption will languish and decrease. Admirable is the efficacy of faith well planted in the heart, it casteth downe strong holds, and brings every imagination into subjection.

3. Thirdly, It inableth to obey: for it purifieth the heart, seasoneth every faculty of soule reasonable and sensuall, qualifieth and strengtheneth our naturall inclinations to good, and altereth the taste of every appetite. By faith we are partakers of the divine nature: by faith Christ dwelleth in our hearts: by faith we receive the Spirit of promise, who is greater then he that is in the world: No marvell then, if that be sweete and delightfull to the believing heart, which is tedious and irkesome to the unregenerate. How came *David* to that high delight in Gods service, that he loved the commandements of God more then thousands of gold and silver, the honey and the honey combe? That he rose at mid-night to meditate in them, was it not by faith? The grace of Christ, the power of the Spirit, and the Word of life, doe change the disposition of the soule, so farre as they enter and be received into it: But by faith their vertue is diffused into the whole masse.

2 Pet 1.4. Ephes. 3.17. 1 John 4.4.

4. Fourthly, Admirable in force and efficacy is the perswasion of faith, above all the Oratory in the world. All the common inducements taken from profit, pleasure, honour, what poore and weake engines are they to the irre-

sistible

sistible arguments of faith, by which it moveth the heart to yeeld willing and chearefull obedience. Thus it goeth to worke with us, Hath Christ given himselfe for thee, forgiven thee so many debts, conferred favours of all kinds upon thee, and what hast thou to retribute? If thou give all thy goods to the poore, thy body to the fire, thy soule to his service, were not all short of recompence? Lovest thou, lovest thou this Saviour of thine, and darest thou adventure upon any thing displeasing unto him? Is there any thing too hard to be done for his sake? too deare or good for him? Whom hast thou in heaven or earth worthy to be affected in comparison of thy Saviour? What is to be dreaded but his displeasure? Is there any recompence to the joyes of Heaven? any danger to the torments of Hell? any pleasure to the sense of his favour? O my soule why doest thou not resigne thy selfe to the pleasure of his will in every thing, runne when he calleth, and doe what hee requireth at thy hands? What dost thou feare? Wherewith art thou intangled? God is thy soveraigne, thy Father, thy Saviour; to him thou owest thy selfe, and all that thou hast, thy honour, wealth, life, or if any thing be more pretious then these. Thou canst not love thy selfe as is meete, if thou denie not thy selfe to follow the Lord in all things. For in keeping his Commandements there is great reward. Can, or did any Believer ever give the nay to these melting commands, or commanding intreaties of faith? Will it take the repulse? Doth it not constraine or extort more then all rackes and strapadoes; allure more then all wages and prizes? When thou wouldst be sure to speede, & obtaine any thing of thine owne untoward heart, set faith on worke to make the motion, and thou shalt prevaile. For the motives of faith are certaine, evident, and such as cause firme assent, whereby the heart is drawne to follow after the thing proposed.

Fiftly, It disposeth and moveth the heart to absolute, uniforme, unpartiall, and constant obedience to every commandement, and that in one estate aswell as another. In 5.

Scrip-

Scripture, to believe in Christ, and to keepe the Commandements mutually inferre one another, either capable of others properties. Faith includes the compleate and practicall knowledge of good and evill, inclining the faculties of our soule to avoid all commerce with the one, and embrace every branch of the other. It frameth the Image of God or Christ in our minds, and propoſeth him as a patterne for our imitation in all our workes, thoughts, and reſolutions: It acknowledgeth his ſoveraignty, aſſenteth faithfully to his will & pleaſure, embraceth ſoundly every part of the holy truth of God, and ſticketh ſo faſt that nothing can come betwixt the heart and it: from whence iſſueth univerſall reſpect to all and every precept. Faith doth not admit one part of the Word and exclude another; nor receive it barely into the Head, and ſhut it forth of the heart,; but entertaineth it wholly, diffuſeth the vertue of it into every power of the ſoule, and changeth the naturall diſpoſition into the quality of the truth. And thus by faith the ſoule is kindly diſpoſed to follow the Lord, whitherſoever he goeth before us. If the heart be dull and untoward, the beſt courſe to redreſſe what is out of order, is by quickening our aſſent to the good pleaſure of his command, and our confidence in his mercy.

Deut. 30. 20. & 11. 22. 2 King. 18. 6. Joſh. 23. 8. Acts 11. 23. Pſal. 119. 31. Heb. 11. 5, 33.

6. Sixthly, It fires the heart with ſuch an indefatigable and unquenchable love, that in compariſon of obedience it cõtemneth the whole world. For it acquainteth with the incomprehenſible mercy and favour of God towards us in giving his Sonne, pardoning and forgiving manifold offences, lading us with his daily bleſſings: It repreſenteth the ineſtimable joy, that is prepared for them that walke before God in holineſſe and righteouſneſſe: and this enflameth the heart * to follow hard after the Lord. When by faith we diſcerne what love the Lord beareth unto us, we cannot but returne love for love. Many ſinnes are forgiven her, therefore ſhe loveth much.

Cant. 8. 7, 8.

* Pſal. 63. 8.

Luke 7. 47.

And from all theſe acts it followeth, That what a temporary believer doth by the halves, ſuperficially, or with an

an halting divided heart, that the true and unfained believer takes in hand with an intire, ſound, upright affection. What in the one is a liveleſſe action, the out-ſide, or carcaſſe of a good worke; that in the other is a good worke indeed, ſpringing from an holy, wel-planted confidence in the mercy of God, & reſolute adherence to his Commandements, which (as the animall faculty) impels to that exerciſe. The ſelfe-ſame duties may be done by the civill man and by the believer for the out-ſide and deede done: both may goe to Church, heare a Sermon, reade a Chapter, give an Almes, make a Prayer; but the one goeth as a Beare to the ſtake in compariſon of the other, who is moved by faith: or let the civill mans delight be as it may, his acts are liveleſſe, becauſe they iſſue not from an obediential confidence in the Lords mercy.

Seventhly, Faith makes ſenſible of our manifold defects, infirmities, and failings, faintings and coolings. It ſhewes how weake we are of our ſelves, how farre we come ſhort, how apt we are to decline and ſtart aſide. And this conſideration of faith hath bleſſed effects. 7.

Firſt, It cauſeth ſerious and attentive meditation upon the Word of God, that it may ſinke deepe and abide firme in the heart. *I have hid* [*or treaſured up*] *thy Commandements in my heart, that I might not ſinne againſt thee.* And to this purpoſe, a believer will not be negligent to watch all opportunities, when his ſoule is throughly affected with unexpected matter of ſorrow, joy, griefe, feare, admiration or the like, and forthwith to apply ſuch paſſages of Scripture, as ſute beſt to the preſent affections. 1. Acts 16.14. Pſal 119.15. Pſal. 119.11. Luk. 1.65, 66. & 2.51.

Secondly, It worketh the heart often and deliberately to renew its reſolution, not truſting in our owne ſtrength, but in the grace of God. *I have ſworne, and will performe it* (truſting upon thy divine grace, without which we can do nothing) *that I will keepe thy righteous Iudgements.* 2. Pſal. 119.106. John 15 5.

Thirdly, It ſtirres up earneſt, conſtant, and hearty prayers, to be taught in the law, upheld, eſtabliſhed and confirmed. Faith leaneth upon the Lord, and crieth unto him for

for helpe, knowing that we have no ſtrength of our ſelves.

Pſal. 119. 18. *Open thou mine eyes that I may behold the wondrous things out of thy law.*
Verſe 5. *O that my wayes were directed to keepe thy ſtatutes.*
Verſe 10. *With my whole heart have I ſought thee, O let me not wander from thy Commandements.*
Verſe 28. *My ſoule melteth for heavineſſe: ſtrengthen thou me according to thy word.*
Pſal. 17. 5. *Hold up my goings in thy paths*, that *my footſteps ſlip not.*
1 Chro. 29. 18, 19.

8. Eightly, It doth confirme in obedience, and pricke forward therein, though it be in manifold and bitter perſecutions: It puts into us both courage and conſtancy to fight againſt the ſtrongeſt luſts, and ſet upon the practice of the moſt difficult duties, notwithſtanding all oppoſition from the World, or the Divell; yea, though we have beene foiled, or taken the repulſe. He will not feare the ſubduing of the moſt head-ſtrong paſſion, who reſteth upon God for power and ability; nor be diſmayed becauſe once he hath received a foile, who depends upon God for ſtrength to recover; nor dread the might of his greateſt adverſary, who knoweth that God will be at his right hand to ſuſtaine and ſtrengthen him; nor ſtart aſide in the moſt difficult duty, whoſe heart is faſt linked unto the Lord, and relieth upon his grace to be enabled unto whatſoever he is pleaſed to call him. By faith *Abraham* ſojourned in the land of promiſe, and minded not to returne to his native Country, though he had opportunity. By faith, being tried of God, he offered up *Iſaac: and he that had received the promiſes, offered up his onely begotten Sonne.* By faith ſome were *tortured, not accepting deliverance*, ſome *ſtoned*, ſome *ſlaine with the ſword.*

Heb. 11. 9, 10, 11, 12, 13, 15.
Verſe 17, 18.
Verſe 35, 36.

Faith encourageth to conſtancy in wel-doing, by aſſuring of Gods all-ſeeing preſence, powerfull protection, continuall aſſiſtance, gracious acceptance, good ſucceſſe, & everlaſting recompence: *Be ſtrong in the Lord, and in the power of his might. Waite on the Lord: bee of good courage, and hee ſhall ſtrengthen thine heart. For the Lord God will helpe me, therefore ſhall I not be confounded: therefore have I ſet my face like flint, and I know that I ſhall not be confounded*

Epheſ. 2. 10.
Pſal. 27. 14. & 31. 24.
Eſay 50. 7.

Let

Let us goe forth therefore unto him without the Campe, bearing his reproach. For here we have no continuing City, but we seeke one to come. By faith Moses *did chuse rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season; esteeming the reproach of Christ greater riches then the treasures of* Egypt: *for he had respect unto the recompence of reward.* Heb. 13. 13, 14 / Heb. 11. 25, 26.

But faith that continually drives forward to doe good workes, doth ever force the believer to denie himselfe, & acknowledge it to be the mercy of the Lord in Christ, that he is not confounded. Though a man be plentifully laden with good workes; yet faith doth ever present him before the throne of grace as poore and miserable, desiring of meere mercy to be received and accepted: It confesseth the manifold imperfections of our best workes, acknowledgeth every grace and good worke to be of God & never looketh to workes further then as they be signes of grace, effects of faith, and qualifications of that subject, which makes faithfull plea to the Kingdome of Heaven, through the free mercy of God in Jesus Christ.

Meanes to quicken our selves to the practise of obedience.

But how should a Christian quicken faith to the chearfull practice of that duty, whereunto he findes himselfe dull and sluggish?

1.

First, He must acknowledge and bewaile his dulnesse and sloath, make it hatefull, and shame himselfe for it before God. O Lord, I cannot, I desire not to hide from thee mine indisposition, and unfitnesse to any holy duty; how dull, remisse, sleighty I am in the practise of true piety and godlinesse. I finde more life, diligence, chearefulnesse in any worldly businesse, then in the workes of holinesse which thou requirest. *Cursed is the man that doth the worke of the Lord negligently; who hath a male in his flocke, and offereth the halt or lame unto the Lord.* What is my portion, if I should be dealt with in justice, who have neglected my duty, and sacrificed that which is torne and sicke unto the great King and Lord of hosts, whose name is dreadfull among the Heathen? It is hatefull in a ser- Jer. 48. 10. / Mal. 1. 14.

ſervant to do his worke by the halves: ſpecially if he owe himſelfe unto his Maſter for undeſerved kindneſſes: Whatſoever I am, I have received it of the Lord: all poſſible duty, that can be performed of a reaſonable creature, I owe unto him; he hath obliged me unto his highneſſe by many great, undeſerved, incomprehenſible mercies, that I am never able to repay, or ſufficiently to acknowledge: and in me it is moſt abhominable that I have beene halting and deceitfull in what he commandeth. Can any man deſerve that duty from another, that thou, O Lord, haſt and doſt deſerve of me? Can he be in ſuch dependance unto another, as I am unto thy Majeſty, in whom I live, move, have my being; by whom I am preſerved, redeemed, and called unto life? If the idle, untruſty, deceitfull ſervant merit ſtripes: my ſleightneſſe and double dealing in the exerciſes of Godlineſſe, is worthy ſhame and confuſion of face for evermore. No marvell, If I finde ſmall comfort in life, feele no power and ſweetneſſe in the ordinances of grace, when I deale partially, heare perfunctorily, pray coldly, labour not to feede upon the word, and ſucke vigour out of it. The duties of courteſie loſe their worth and eſteeme with men, when wrung from us by importunacy, or followed with a ſlacke hand: Lord, thou loveſt a chearefull giver, delighteſt in willing and free-hearted offerings: with what face then can I preſent unto thy Majeſty, or how ſhouldeſt thou take pleaſure in that maimed, corrupt, unchearefull, ſuperficiall, dead ſervice which I performe? In former times I have ſerved ſinne and Sathan with more willingneſſe, alacrity and paines; I have beene ready to runne whither the divell drove me; I am ſtill forward to gratifie unruly deſires with this or that they ſtand unto, and are bent upon. What am I but a ſpirituall adultereſſe, in that I have yeelded the members of my body as weapons of unrighteouſnes to doe the will of Satan, & liſtened to the motions of the fleſh, with more readineſſe to leane unto them, then hitherto I could give my ſelfe unto God in all things to be ruled and directed by him? O Lord, I

am

am vile, it is of thy unspeakeable mercie that thou art pleased to looke downe upon me, or to accept of any service that I can offer.

Secondly, He must call upon his soule by many powerfull & strong perswasions, to awake to the work of God with livelinesse. Arise, O my soule, why sleepest thou, stirre up thy selfe with readinesse to obey the charge of God in the duties of his worship, and the works of Mercy and Iustice: withstand sin, subdue corruptions, fight manfully against the temptations of Satan, & the allurements of the world: Sticke fast unto the testimonies of the Lord, and lay his judgements before thee. For the testimonies of the Lord are wonderfull, his judgements good, righteous and very faithfull: his word is very pure; and his law is the truth. The service of God is perfect freedome: he walketh at liberty, who runneth on in obedience. As thy love to the law is, such shall thy life be: nothing is hard to a willing minde. Want of affection to the word of truth makes the duties cõmanded to seeme irkesome and tedious. Love the Commandements above gold, and obedience will be as pleasant, as gaine to the covetous. Looke upon the Saints, who have gone before: they endured imprisonment, losse of liberty, the spoiling of goods, hazard of life with joy, looking unto the eternall and incomprehensible recompence of reward. Thou art not called to suffer, but to obey; at least not to suffer such grievous torments as they did: why doest thou then delay, start aside, or goe forth unwillingly? Wouldest thou raigne with them, and not labour with them? receive the price, and not run the race? divide the spoile, and not fight the battell? In the affaires of this life we love to excell, and out-goe our fellowes; as to be first up, and about our worke; to exceed in favour, riches, honour, wisedome; and in matters of Religion to be dead and lumpish, is it not abhominable? Obedience is no dull service, no dead piece of worke, but the way to blessednes and the crowne of glory. The Lord hath not said, *Seek mee in vaine*. The reward of obedience is certaine, though

2.

Psal. 119. 129. Verse. 39. Verse. 138.

Esay. 45. 19.

our workes deserve nothing. The Merchant undertakes dangerous adventures to raise his estate, inrich himself. But what is the gold of India to the joyes of Heaven? a fading possession to an eternall weight of glory? strive to enter, and goe forward in the straite way that leadeth unto life. Arise, why tarriest thou? forget not the high price of thy calling, but contend forward towards the marke. Heaven is worth all thy labour. We are glad to be entertained of them, who have a name to be liberall & bountifull to their attendants; who is to be compared to the Lord our God herein? He is most able, and best willing to preferre his servants. Eye hath not seene, eare hath not heard, it exceeds all humane capacity to conceive, what surpassing glory and joy the Lord hath prepared for them that love him.

1 Cor. 2. 9.

3.

Thirdly, He must pray to the Lord that he would revive and quicken him. *Teach me to doe thy will, for thou art my God; thy Spirit is good; lead me into the land of uprightnesse.* My desire is to do thy good pleasure, but of my selfe I have no ability thereunto: *Draw me and I will runne after thee. Teach me the way of thy statutes, and I will keepe it unto the end. Give mee understanding, and I shall keepe thy law; yea, I shall observe it with my whole heart.* Lord thou hast commanded me to keepe thy testimonies; give me I pray thee to doe what thou requirest. *Incline my heart to thy statutes, and not to covetousnesse.*

Psal. 143. 10.

Cant. 1. 4.

Psal. 119. 33, 34, 35. Veese 135.

Psal. 119. 36.

4.

Fourthly, He must renew his resolution to walke with God trusting in his grace. * *I will never forget thy precepts, for with them thou hast quickned me.* I have fully purposed to keepe and cleave unto thy Commandements, for they are the joy of my heart. But, Lord I leane not upon mine owne strength, but upon thy grace, who giveest both to will and to doe. *Thou art my portion, O Lord, I have said that I will keepe thy words. Order my steps in thy word: and let not any iniquity have dominion over me.*

*Psal. 119. 93.

Psal. 119. 57. 112.

Psal. 119. 133.

CHAP.

CHAP. X.

What it is to live by faith in the duties of our vocation.

Christians are allowed to live by faith in the duties of their vocation.

IT is the ordinance of God, that men should labour in some honest vocation, for their private maintenance, and the common good, that is, the benefit and good estate of mankind: And for encouragement he hath promised to protect and blesse them that keepe themselves within the limits, and doe the workes of their calling with diligence. The texts of Scripture are plaine for both. *The Lord God tooke the man, and put him into the garden of* Eden *to dresse it, and to keepe it.* Gen. 2. 15. *In the sweate of thy face shalt thou eate bread, till thou returne unto the ground.* Gen. 3. 19. *Let him that stole, steale no more, but rather let him labour, working with his hands the thing that is good: that he may have to give to him that needeth.* Ephes. 4. 28. *Let every man abide in the same calling wherein he was called.* 1 Cor. 7. 20. *Study to be quiet, and to doe your owne businesse and to worke with your owne hands, (as we commanded you) that yee may walke honestly towards them that are without.* 1 Thes. 4. 11, 12. *For even when we were with you, this we commanded you, that if any man would not worke neither should hee eate.* 2 Thes. 3. 10, 11, 12. *The hand of the diligent maketh rich.* Pro. 10. 4. & 12. 27. *The substance of a diligent man is pretious.* Pro. 13. 11. *He that gathereth by labour shall encrease.* Pro. 12. 14. *The hand of the diligent shall beare rule. Seest thou a man diligent in his businesse? hee shall stand before Kings, hee shall not stand before meane men.* Pro. 22. 29. *Hee shall give his Angels charge over thee to keepe thee in all thy wayes.* Psal. 91. 11.

Now seeing God hath commanded us to labour in a calling, prescribed the bounds of our calling, and promised his protection and blessing to our honest endeavours, it cannot bee questioned whether we be allowed to live by faith in the duties of our calling. For the exercise of faith is as large as the word whereby it is guided and modera-

ted, that it neither exceed, nor come short. Where a worke is commanded, faith puts forth it selfe in action; where a promise is made, it trusteth, relieth, and waiteth for accomplishment. In every honest state and condition of life there is use of faith in both respects: For labour is commanded, and promise of blessing is made to them that worke according to the will and pleasure of God. Moreover, God is hereby much glorified, that wee commit our selves wholly unto him, labouring as hee hath appointed, and depending upon his grace for good successe.

Its necessary to live by faith in the duties of our vocation.

It is necessary wee should live by faith, to prevent the evills which befet us in our ordinarie callings: covetousnesse, injustice, impatience, and distracting care. Naturally men are apt to incumber themselves with superfluous businesse, and trouble themselves about the event and successe: they content not themselves with their lot and condition, but desire to heape up riches and increase their substance above measure; they forecast many things in their heads long before; and know no end of their cares. The trouble men meet with in the world, begets love of the world; and whether they be crossed or prosper, the more they be exercised about the things of this life, the more they follow after them with greedinesse, vexation, discontent, plotting and devising how to compasse their designes whether by right or wrong, fraud or oppression. The soveraigne remedy against these and other the like mischiefes, which we are prone to runne into, is a lively faith, which lifteth up the heart to better things, then ought is to be found under the Moone, quietly submitteth unto the good pleasure of God, commendeth the successe and event of all honest endeavours unto his Highnesse, and resteth upon his grace for present helpe and future supply in the use of such meanes as he hath ordained.

Heb. 11. 6. *Without faith it is impossible to please God.* God is the Authour of every honest vocation, and by his appointment men

men ought to labour in some particular state or condition of life: but that work is not acceptable, which is not done in faith. If faith doe not quicken, season, and guide the workes of our calling, they are dead and carnall as they come from us, neither begun upon sound ground, nor done in uniforme and right manner, nor directed to a right end. That which should put life into the action is absent, if faith be lacking.

Experience is of great use in a godly life, both to confirme faith, strengthen hope, preserve love, overcome temptations, and direct in difficulties. But the ready meanes to get grounded experience, is to live by faith in the workes of our vocation, and observe how the Lord dealeth with us therein according to his word.

The acts of faith in respect of the duties of our calling. Pro. 16. 20.

The acts of faith in this particular be these.

First, It informeth to make choise of an honest vocation; for which we are fitted; and into which we may enter, by direct, good, and lawfull meanes. *Hee that understandeth a matter shall finde good,* saith *Solomon:* wherein hee teacheth, that what businesse any man taketh in hand, hee must know it well and accurately, if he looke to finish it honestly and with good successe. This therefore is the rule, by which we are directed in our vocation, that what art any man knoweth, he should exercise himselfe in it. This, as it must be observed in all arts, sciences, professions, in the family, Common-wealth, Church; so, as every art or profession is of greater moment in any societie publike or private, sacred or prophane, it is with greater diligence, more studiously to be looked unto. As our calling must be honest, that is, serviceable to the Church, Common-wealth or private family; and as we must be gifted for it: so must we enter by lawfull and direct meanes appointed of God, that wee may bee assured our calling is of God, and that hee will accept of our service in that estate and condition of life.

Secondly, Faith instructeth not to meddle above our know-

knowledge, but to leane upon the living Lord, not on
Pro.16.20. our skill or cunning. *Who so trusteth in the Lord happie*
Pro.3.5,6. *is hee. Trust in the Lord with all thine heart, and leane not unto thine owne understanding: In all thy wayes acknowledge him, and hee shall direct thy pathes.* It is hard for a man very skilfull, so to with-draw his heart and thought from his skill, as that he doe not wholly rest in it: but faith, looking further then sence or reason is able, dispossesseth the heart of this carnall confidence, and fixeth it upon the Lord alone. For it acknowledgeth him onely to be the fountaine of all good, and perswadeth the soule, that unlesse it relie upon his grace, wisdome, and strength, he shall bring nothing to passe by his owne wise-
Psal.127.1,2. dome, wit and cunning. For either he shall not effect what
Hag.1.6,9. he indeavours to doe, by the helpe and benefit of his skill; or if he bring it to passe, it shall not succeed or availe him
Eccle.9.11. to those honest uses which he intended. *The race is not to the swift, nor the battell to the strong, neither yet bread to the wise, nor yet riches to men of understanding; nor yet favour to men of skill.*

3. Thirdly, It quickeneth the most skilfull workeman to strive with God in prayer, that the worke he setteth upon might succeed well and prosper; that is, that his skill might be ready and at hand, whereby he might finish the thing hee goeth about, and that it might be of use to them for whom it is appointed. For being sensible of his owne weakenesse, and expecting helpe and supply from heaven, he will not cease to crave the aide and blessing of God. It is the property of faith to pray continually, looking unto the most high for helpe, and having a lively sence of present want, which stirreth up a serious affection of praying.

4. Fourthly, It causeth diligence, care, uprightnesse, and
Psal.128.2. faithfulnesse in all the workes, actions, and businesses of
Eph.6.5,6. our calling; as knowing that whilest we walke honestly therein, wee doe service to the Lord Jesus. It is noted of the vertuous, wise, faithfull, and godly woman, that

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shee seeketh wooll, and flaxe, and worketh willingly with her hands: Shee riseth also while it is yet night, and giveth meate to her household. Faith awaketh the sluggard, rowseth the lasie, maketh the idle lay his bones to worke, and him that was a purloyner, to deale truely, justly, and honestly. It is the best cocke to call up the drowsie: for it ringeth in his eare; when wilt thou arise? loe the Lord calleth thee to thy taske; why tarriest thou so long, stirrest so slowly? The Sunne rejoyceth as a Gyant to run his race: why sharpenest not thou thy selfe to the worke which God hath laid upon thee? It is the willingest messenger to be sent upon any businesse, the trustiest overseer of any labour, the most free undergoer of any toyle or paines; you neede not call him to reckoning who accounts with faith; nor hast him forward who moveth by faith; nor chaine him to his worke, who by faith undertaketh it. For he is assured he doth it unto God, who calleth upon him, and from whom hee must expect recompence, if hee walke chearefully, and in singlenesse of heart. When a man is perswaded, that his calling is approved of God, and profitable to men, by helping to maintaine the state of the Church or Common-wealth, and that it is that, in which God will be served of him; then he takes it in hand, not like a drudge or droile who doth his work for feare of the whip; nor like an hireling, who workes onely for wages; nor like eye-servants who leave their businesse when the masters eye is turned aside: but with good will, diligence and singlenesse of heart, he addresseth himselfe to his worke, being assured of Gods assistance and furtherance therein, whom he serves in his vocation. This perswasion that we serve the Lord in our callings, who is a bountifull pay-master, and hath promised a large blessing unto us, forceth to goe willingly about that worke, which otherwise would seeme toylesome and unpleasant.

Pro. 31. 13, 15.

2 Chro. 34. 12.

Ephes. 6. 8.

Fifthly, It incourageth to the most difficult, painfull, and (in the worlds esteeme) disgracefull workes of our

5.

a Esay.7.4. Iosh.7.5. b Pro.31.17.

2 Tim.1.7,8,9

Heb.11.7. Iudg.1.4.

Heb.11.9,10.

Mark.6.18.

calling. Distrust [a] breeds niceneſſe, feare and ſluggiſhnes: faith produceth [b] hardineſſe, valour, and activity; for it aſſures of divine protection and good ſucceſſe: Pride makes men aſhamed of many things, which in the world be matters of diſgrace: but faith witneſſeth, that the trueeſt honour is to be Gods ſervant, and the greateſt glory to do whatſoever the Lord requireth at our hands. By faith *Noah* prepareth the Arke, let the men of the old world mocke their fill. By faith *Iudah* goeth up to fight the Lords battels, whatſoever danger appeare in the voyage. Faith bringeth *Abraham* from his native countrey, and his fathers houſe, to ſojourne in a ſtrange land, when he is called of the Lord. Faith maketh *Iohn* the Baptiſt bold to tell *Herod* plainely, that it is not lawfull for him to have his brothers wife, let him take it as he pleaſe. Corruption will ſuggeſt, ſuch a thing beſeemeth not a man of my place, breeding, bringing up; it would be taken ill, might procure diſpleaſure, trouble, diſgrace, and danger: but faith looketh to the Word of God, and if it be a dutie required, incourageth to ſet about it with ſpeed, referring the iſſue and event to him that hath commanded it, and eſteemeth it the greateſt credit to doe the will and pleaſure of the Lord.

6. Sixtly, It ſtrengtheneth againſt manifold troubles, diſgraces, oppoſitions, and diſcouragements that men meete withall in their places; and inableth to goe through ſtitch with our buſineſſe in ill report and good report, in honour and diſgrace. Diſtruſt bringeth forth wearineſſe and fainting: faith perſiſteth in the worke, notwithſtanding all difficulties which may ariſe, either from the dayly continuance of the labour, or other impediments. Faith either neglecteth, or removeth, or breaketh through all lets and obſtacles. Worldlings and hypocrites are diſheartned in their buſineſſe, becauſe no man reſpects their paines, is well-pleaſed with their doings; let them doe what they can, they ſhall not have a good word: But the ſound believer is aboundantly ſatisfied with

with Gods approbation and reward, and goeth on chearfully, though men shew him no countenance, allow no recompence; yea though he be molested, persecuted, imprisoned, killed for well-doing. If God be pleased to vouchsafe other incouragements to take paines, faith makes use of them with thankefulnesse: but if they bee wanting, it will not give place to negligence or remissenesse. *With mee it is a very small thing that I should bee judged of you, or of mans judgement. Nor of men sought wee glory, neither of you, nor yet of others, when wee might have beene burdensome as the Apostles of Christ. But what things were gaine to mee, those I counted losse for Christ. Yea, doubtlesse and I count all things but losse, for the excellencie of the knowledge of Christ Iesus my Lord: for whom I have suffered the losse of all things; and doe count them but dung that I may winne Christ.*

Heb. 11,35,36 37.

1 Cor. 4. 3.

1 Thess. 2 6,9.

Phil. 3. 7,8.

Seventhly, It directeth wisely to order the affaires of our calling, and to goe about them in good manner, that is, in obedience, to right ends, and with an heavenly Minde, exercising the graces that God hath bestowed upon us: whereby it comes to passe that they are furtherances and not hinderances in the duties of piety. Thus David *behaved himselfe wisely in all his wayes*: and being called of God to the governement of the kingdome, he promiseth to execute his office in uprightnesse and innocencie to the praise of God: *I will sing of mercy and judgement, to thee, O Lord, will I sing.*

7.

Eccle. 2. 26.

1 Sam. 18. 14.

Psal. 101. 8.

Eightly, As faith quickeneth to labour and doe what pertaineth to our calling; so it teacheth to moderate cares, confine desires of earthly things, and commit our selves to God for the successe of our worke. Labour is mans dutie; good successe is the blessing of God. Men commonly take upon them a double care; one to doe the workes of their place, the other to take thought about the blessing and successe of their labours. But faith in Gods Word, where it raignes, applieth the hearts of men to the perfor-

8.

performance of their duties, and leaveth the blessing of their indeavours to the good will and pleasure of God.

Psal. 55.22. Thus we are exhorted to doe. *Cast thy burthen upon the Lord, and he shall sustaine thee: he shall never suffer the righteous to be moved.*

A Christian is to consider the difficulty of all things pertaining to him, and what danger is in them. He is diligently to set his hand to the worke, and through negligence to omit nothing that is of moment to effect and bring it to passe. But having taken counsell, and laboured painefully, he must lay aside care of the event, & rowle his burthen upon the Lord, who hath promised that all things shall be well regarded. And this faith hath an infallible ground, namely, that God best knowes our wants, and will give us all things, which in his heavenly wisdome he

Matth. 6.32. 1 Pet. 5.7. knoweth to be necessary. *Your heavenly Father knowes that yee have need of these things*, that is, food, and raiment. *Cast your care on God, for he careth for you.* Nothing shall be wanting unto them that feare God. And thus faith building upon these promises, obtaineth a greater blessing of God with lesse care, toile, and vexation, then worldlings

Psal. 127.2. Prov. 16.3. can by all their cunning shifts, sleights, and devices. *Commit thy workes unto the Lord, and thy thoughts shall be established.*

Faith also restraineth the desires of transitorie things, as it lifteth up the heart to better and more durable

Matth. 6.33. riches, seeketh the Kingdome of Heaven, hungers and thirsteth after righteousnesse, feedeth upon the mercy of

Psal. 42.1. Psal. 16 5. God in Christ, and resteth satisfied in the Lord as its onely portion.

9. Ninthly, It supporteth with strength patiently to beare the miseries and calamities that accompany us in our callings. Ever since the fall of *Adam*, labour and affliction attend every state and condition of life, both which are easily digested by faith. If wee be crossed in the good things we goe about, faith considereth, that this commeth to passe by the good providence of God, who sometimes

crosseth

crosseth our good and lawfull attempts, least wee should trust in our selves, despise the poore and afflicted, and be glued fast to these earthly things. Also it remembers us of Gods deare and tender love, who of meere favour doth chastise, and will so order, that all miseries shall in the end turne to our good. And by such like meditations it worketh the soule to contentation in every estate. *I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where, in all things I am instructed, both to be full, and to be hungrie, both to abound, and to suffer need.* Moreover, faith turneth crosses into advantage, as it calleth the afflicted unto the examination of his wayes, and reformation of what is amisse, worketh selfe-deniall, emptieth the heart of the love of base and transitory things, quickeneth unto prayer, causeth to relish mercy with more sweetnesse, and covet spirituall things more earnestly, reviveth hope, and gaineth experience of Gods favour and tender compassion. Phil. 4 11, 12.

Tenthly, Faith restraineth distrustfull care concerning the successe of our labours, but is not slacke to crave Gods blessing upon our labours. It wrappeth all griefes, vexations and cares together, and powreth them forth before the Lord in prayer. *Be carefull for nothing, but in every thing by prayer and supplication with thanksgiving, let your request be made knowne unto God.* In the midst of sorrowes faith is silent from murmuring and impatience: but it is never silent in prayer: it doth continually cry unto the Lord for succour. 10. Phil. 4. 6. Psal. 62. 1.

Eleventhly. If we finde wished successe, it makes vigilant, frugal, humble, mercifull, and thankefull: for it receiveth all blessings, as gifts of grace, to be imployed according to Gods will and appointment, to the glory of his Name, and comfort of his people: and teacheth so to use the world, as willingly to renounce all interest in the world, for the fashion thereof passeth away. And with what conscience towards God we are inclined to labour, with 11. 1 Cor. 7. 31.

with the same we are stirred up to give to others, as need requireth. *The desire of the slothfull killeth him: for his hands refuse to labour. He coveteth greedily all the day long: but the righteous giveth and spareth not.*

Pro.21 25,26. Psal.112.9.

12. Twelfthly, faith coupleth the labours of our calling with the practice of Christianity: for God hath laid his Commandement upon us, both to seeke his Kingdome, worke out our salvation, make our election sure, exercise our selves in all good workes, walke in love and labour honestly in our particular vocation: and faith cannot separate what God hath joyned. He that laboureth in faith looketh not onely what he doth, but why he doth it; and hath respect to one duty commanded as well as another, the reason of his obedience being one and the same, namely, the will and commandement of the Lord. If a man labour in faith; the better he laboureth, the more diligent he is in the service of God, and workes of mercy; and the more diligent he is in the duties of piety, the more faithfull in his honest labour.

How we may live by faith touching the successe of our labours.

But how should a Christian live by faith touching the good successe, and direction of that worke or businesse, whereunto he is called, which he findes to be much above his strength or meanes.

1. First, Faith causeth selfe-deniall in respect [a] of judgement, wisedome, and power: for we are blinde in chusing, foolish in resolving what is to be done; * what is right in our eyes is abomination before God. Nor is our wisdome to dispose and mannage matters resolved on, of greater ripenesse and perfection. Our owne counsell oft leads us awry in things corporall, either we misse of the right manner, or use right meanes amisse, either we leane upon deceitfull props, or take a good staffe by the wrong end. And if we be brought into distresse, then how are wee plunged in our consultations, not knowing which way to turne our selves. As for power to accomplish any good worke, though never so well conceived, though meanes never so potent, so ready at hand, so well ordered: though

[a] Pro. 3.5. Jer.10.23. * Pro.16.2.& 21.2.

Lam.3.37.

the

the businesse be in never so good forwardnesse, we have it not. Alas, poore impotent creatures, what can we doe of our selves, who cannot keepe our breath for one moment? In God wee live, and move, and have our being: and hee that maintaines life must perfect all our workes for us. In matter of profit no man can say, my power, my labour, the might of my hand hath gotten me this wealth. Nor in point of honour, By my policie I have builded my nest on high, by the strength of my arme I have gotten me the victorie. This weaknesse is discovered by faith, which in every businesse worketh selfe-deniall, knowing the beginning, direction, and successe of all honest labours to be of grace. Deut. 8. 17, 18. Psal. 44 3

2.

Secondly, It teacheth submission to Gods direction, and dependance upon his helpe and assistance. It asketh counsell at the word, and followeth the determination of it. It chuseth what God approveth, though to humane wisdome it seeme bootlesse and improbable: it rejecteth what God condemneth, though to corrupt reason it promise profit and contentment. For true confidence is obediential, subjecting it selfe to the will of God as the rule of holinesse, acknowledging his soveraigntie, subscribing to his wisdome as most absolute, and to his wayes as most true, just, and mercifull. Judges. 1. 1. & 20. 18. 23. 28. Esay. 8. 20.

And as it consulteth with God, so it putteth over all businesse into his hands, and in a manner out of our owne. For it trusteth to him for ability to the worke, provision of the meanes, the disposition of them, and good successe to come by them. Yea, though all meanes faile, and all things seeme to make against the proceedings, faith relieth upon God, who is everlasting, unchangeable, the same for ever. The eye of faith is ever towards the Lord, * that he may instruct and guide in the way; that he would be with us to enable in the worke we take in hand. And for the meanes, it looketh to have such ministred which may advance our just designes, and esteemeth them most precious, which hee shall put into our hands. To provide Matth. 6. 25. & 10. 19. * Psal. 32 8. Ezra. 5. 5. Judges. 6. 16 Exod. 4. 11.

meanes

meanes is the worke of God: it onely belongs to us, to use them which he shall grant in mercy. And seeing we have not this wisedome and ability of our selves, faith expecteth both from the hand of God, *scil.* to prepare meanes, and make us wise to take the opportunitie.

The props of this faith.

The props of this faith are these two.

1. First, The exact infinite wisdome of God, who knoweth what meanes will be fit to bee used now, and what not, both for his glory, and the establishing of the thing in hand: who knoweth what may hinder, and can either prevent or frustrate it: and who can knit secondarie causes one into another, and make them conspire together in an admirable harmonie, which wee our selves cannot doe.

2. Secondly, Gods providence, which rules in every thing which falls out, even the least matters. Not a Sparrow falls to the ground but by his will. *Mans goings are of the Lord.* Hee disposeth of every thing that concernes us and our affaires. The worke that we take in hand is not our owne, but the Lords: and the successe of the businesse doth depend upon his pleasure, to whom it must be committed. Let the Lord doe what seemeth him good. And he gives issue, not according to the seeming abilities of the persons, or likelihood of the meanes used, but according to the good pleasure of his owne will.

Matth. 10. 29. Pro. 20. 24. Psal. 37. 23. Prov. 16. 3. Psal. 37. 5. Acts. 14. 23. 2 Sam. 10. 12.

3. Thirdly, Faith thus underpropped bringeth forth industrie, and indeavour to observe God in his providence. Hee that is most confident to speed, is most vigilant to take all opportunities, most diligent to labour in the use of all lawfull meanes. For God, who worketh for us, will have us worke with him. Faith layeth hold upon the promises of aide and provision with one hand, worketh with the other, Nothing can so much encourage, quicken, confirme in paines-taking, as faith. The perswasions of faith are most powerfull, the motives strong, the incouragements effectuall to put life and vigour into the dull and sluggish. Hee that believeth will labour, and not make haste.

haſte. Hee that diſtruſteth not his pay-maſter is not haſtie to get the pay into his own hand: becauſe he knowes whom he hath truſted.

Fourthly, Faith cannot be ſilent, as hath beene formerly obſerved. Hee that believeth will pray. The weaker he is in himſelfe, the more difficult his taske, the more fervent his ſupplications. *O Lord, there is no ſtrength in us, to ſtand againſt this great people, that commeth againſt us, neither doe wee know what to doe: but our eyes are towards thee.* And if the worke ſticke faſt, and ſtirre not at the firſt, it pulleth the harder: difficulties incite to earneſt prayer. *In the morning will I direct me unto thee, and will looke out.* 4. 2 Chro. 20. 12. Pſal. 5 2, 3.

Fiftly, It putteth life and hardineſſe into us. If the worke be great, and our ſtrength ſmall, faith biddeth us bee ſtrong and play the men: for God will be with us for our ſupport. *Zebulon* and *Naphtali* were *a people that jeoparded their lives unto the death, in the high places of the field.* In the moſt eaſie worke faith will not ſuffer to leane upon our owne ſtrength: in greateſt difficulties it wil not deſpaire of the Lords aide. This is the ſtay of faith; He will not leave thee, nor forſake thee. Every thing is too hard for us, if we relie upon our ſelves: nothing too hard if we truſt in the Lord, and goe forth in the power of his might. 5 Iudges. 5 18. Ioſhua. 1. 5, 9.

Sixtly, It waiteth upon God for good ſucceſſe, and triumpheth before the victory. *Commit thy wayes unto the Lord, and thy thoughts ſhall bee directed.* Faith looketh to the promiſe, and concludeth aſſuredly. The word of the Lord ſhall never faile: The zeale of the Lord of hoſts will bring it to paſſe. 6. Pro. 16. 3.

Seventhly, Faith is ready and forward to praiſe God for good ſucceſſe, as it is willing and deſirous to obey. For it abaſeth it ſelfe, looketh more and more into Gods admirable kindneſſe, and is aſhamed of unthankfulneſſe. *David* promiſeth to praiſe God three times, nay, ſeven times in a day: that he would doe it openly in the Congregation, and 7.

and privately by himselfe: and yet, as though he had forgot himselfe, and beene much behind others in this duty, he quickeneth up himselfe unto it: *Blesse the Lord, O my*
Psal.103.1,2. *soule, and all that is within mee, blesse his holy Name.* The meditation of Gods name is sweet, the remembrance of his kindnesse is pleasant: the faithfull cannot satisfie themselves in singing his prayses. Hence it is that they stirre up themselves and provoke others to magnifie the Lord. *My*
Jud.5.9,10,11 *heart is towards the Governours of Israel, that offered themselves willingly among the people, Blesse yee the Lord. Speake yee that ride on white Asses, yee that sit in Iudgement, and walke by the way.* They that are delivered, *from the noyse of the Archers in the places of drawing water; there shall they rehearse the righteous acts of the Lord,* even *the righteous acts* towards the inhabitants, *of his villages in Israel.*

CHAP. XI.

How to live by Faith in the use of Gods Ordinances, the Word and Sacraments.

There be many promises of Gods blessing his ordinances to his peoples good.

IN Scripture we reade many promises made to such as shall conscionably hearken unto the Word, and receive the holy Sacraments, the seales of the covenant of grace; that God will blesse his owne Ordinances to their edification, comfort, strengthening in grace, and everlasting salvation. *Ho, every one that thirsteth, come yee to the waters, and*
Esay 55.1,2,3. *he that hath no money: Come yee, buy and eate, yea come, buy wine and milke without money, and without price: Wherefore*
His word. *do yee spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eate yee that which is good, and let your soule delight it selfe in fatnesse. Encline your eare, and come unto mee;*
Psal.19.7,8. *heare, and your soule shall live. The law of the Lord is perfect,*

con-

converting the soule: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right rejoycing the heart: the Commandements of the Lord are pure, inlightning the eyes. A wise man will heare & will increase learning: & a man of understanding shall attaine unto wise counsels. Take fast hold of instruction, let her *not goe; keepe her, for she is thy life. My sonne, heare thy fathers commandement, and forsake not the law of thy mother; Binde them continually upon thy heart, and tye them about thy necke. When thou goest, it shall leade thee; when thou sleepest, it shall keepe thee, and when thou wakest it shall talke with thee. For the Commandement is a lampe, and the Law is light: and reproofes of instruction are the way of life. Sanctifie them through thy truth: thy word is truth. Doe not my words doe good to him that walketh uprightly? As new borne babes desire the sincere milke of the Word, that yee may grow thereby.* This is confirmed * by the comparisons, which are used to set forth the use and profit of the word; as it is resembled to the light, raine, dew, living water, wine and milke: [a] By the titles which are given unto it; as it is called the word of this life, the word of this salvation: and by the passages of Scripture, which testifie, that the word is able to save our soules. *And now Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. For after that in the wisdome of God, the world by wisdome knew not God, it pleased God by the foolishnesse of preaching to save them that believe. Take heed unto thy selfe; and unto the doctrine: continue in them: for in doing this thou shalt both save thy selfe, and them that heare thee. Wherefore lay apart all filthinesse, and superfluity of naughtinesse, and receive with meekenesse the ingrafted word, which is able to save your soules.*

Pro. 1. 5.

Pro. 4. 13.

Pro. 6 20, 21, 22, 23.

John 17. 17

Mich. 2. 7.
1 Pet. 2. 2.
* Esay 9. 2.
Matth. 4. 15.
Deut. 32. 2.
Zach. 14. 8.
Ezek. 47. 9.
Cant. 2. 5.
Esay 55. 1, 2.
a Acts 5. 20.
Acts 13. 26.

Acts 20. 32.

1 Cor. 1. 21.

1 Tim. 4. 16.

James 1. 21.

This also is manifest of the Sacraments, which be truly called a visible word, because that which is spoken in the word to the eare, is in visible signes represented to our eyes

And Sacraments.

and sealed to our hearts, that we may be the more assured of them to be ours: And were purposely ordained of God to helpe our weake faith, that having his word and seale, we might be put out of doubt, that we shall as certainely be made partakers of Christ himselfe, and all his benefits, as we are of the outward signes of his covenant. What the Apostle saith of Circumcision, that is true of Sacraments in generall, They are *seales of the righteousnesse of faith*, or of the covenant of grace. And for the better assurance of the believer, that receiving the outward signe as he ought, hee shall be partaker of the thing signified, very oft that which properly belongs to the thing sealed, is given to the outward signe; as *that Baptisme saveth; that our sinnes are washed away in Baptisme; and that we are buried with Christ by Baptisme:* And the like of the Lords Supper, when our Lord Jesus did ordaine it, he speaking of the Bread said, *This is my Body*, and of the Wine, *This is my Bloud of the New Testament.*

Rom.4. 11.

1 Pet.3.21. Acts 22.16. Col.2.12. Rom.6.3.

Mat.26.26, 28.

These promises are firme grounds, whereupon the faithfull soule may build this affiance, that by the sincere and conscionable use of Gods holy Ordinances, the Word and Sacraments, he shall be made wise unto salvation, confirmed in faith, strengthened in grace, refreshed with joy and comfort, and perfected unto everlasting happines. And the serious meditation, and remembrance of these things, is exceeding profitable to quicken and encourage unto chearefull and constant attendance upon God in his ordinances, that so we may in due season reape the sweet fruit thereof. *Blessed is the man that heareth me: watching daily at my gates, waiting daily at the posts of my doores. For who so findeth me, findeth life; and shall obtaine favour of the Lord.* Did Christians oft and earnestly breath themselves in meditation on those great things, that God offereth in the Gospell; and his truth and faithfulnesse to make good whatsoever he hath spoken: Did they set before them, both the mercy of God in ordaining the Sacraments for the

Pro.8.34,35.

strengthe-

strengthening of their faith, and his grace and faithfulnesse in bestowing upon them freely, that which he offereth and sealeth unto them in these outward seales: Did they consider what he graciously promiseth in both, and expect to be made partakers of them in the use of those ordinances; it would marvelously comfort, and quicken to the diligent use of all holy meanes ordained of God for our present comfort, quickening, and strengthening, and for our everlasting salvation.

Its necessary to live ly faith in the use of Gods Ordinances. Heb. 4. 2.

This faith is necessary; for it availeth not to live under the Gospell, and to be present at the administration of the Sacraments, if they be not used in faith. The word profiteth not, unlesse *it be mingled with faith in them that heare it.* And the same may be said of receiving the Sacraments. Faith is the eye, the hand, the mouth, the stomacke of the soule: by it we see, receive, feed upon Christ. Looke as at a feast, though the Table be never so richly furnished, yet if a man have neither hand, mouth, nor stomacke, he is not fed thereby: so is it here.

Nor is it sufficient to have faith, but it must be exercised to receive that grace which the Word of God doth reach us with the seale. It is not the having but the new exercise of faith, which maketh us profitable hearers of the word, worthy receivers of the Sacrament. Looke as a man may have a hand, and yet, if when a thing is reached forth to him, he doe not put it out, nothing is received: so we may have the grace of faith, and yet, if when God reacheth us the body and bloud of his Christ, we doe not then awaken it, to lay hold on the grace God offereth, we shall go away without receiving it. Or looke as at a feast, though we have a mouth, and there be plentifull provision, if we will not open it, and take downe the sustenance before us, we shall rise empty; so though we have the mouth of faith, yet if we do not open it to God now offering to feed us, we shall not get a crumme of grace.

The Acts of faith in the use of Gods Ordinances. 1.

The Acts of faith be these or the like.

First, It teacheth to worship the true God purely: to esteeme

esteeme, approve, and exercise that worship, & that alone which he prescribeth: for faith looketh to the revealed will of God, as the rule of all acceptable service, and to the promises, as the grounds of comfort, and good successe. It tenders unto God, what he requireth; and looketh unto God to receive what he is pleased, & hath promised to give. But God will not accept that worship, which he hath not appointed, nor worke effectually by the devices of men. No piety, comfort, or true devotion is, or can be stirred up by humane traditions: for as they are destitute of commandement for their rule, so are they of promise, that God will kindle or quicken by them any sparkle of knowledge, faith, invocation, thankfulnesse, or other saving motions of heart.

Esay 8.10.

Deut.12.32. Esay 29.13. Matth.15.9. Jer.7.31.

2. Secondly, It delighteth greatly to behold the face of God in his sanctuary. When thou saidest, *Seeke yee my face, my heart said unto thee, Thy face, Lord will I seeke.* *When shall I come and appeare before God. O God, thou art my God, early will I seeke thee: my soule thirsteth for thee, my flesh longeth for thee, in a drie and thirsty land, where no water is: To see thy power and glory, so as I have seene thee in the Sanctuary. How amiable are thy tabernacles, O Lord of hosts? My soule longeth, yea even fainteth for the courts of the Lord: my heart, and my flesh cryeth out for the living God. Blessed are they that dwell in thy house.* The Leviticall worship was as a glasse, more dimme, in which they beheld the face of the Lord obscurely: the Word and Sacraments are to Christians as a cleare glasse, in which as with open face we behold the glory of God in Christ. Christ is present with us, as long as we hold his publike worship: he is found, when we recover it having beene lost. Then doth the face of the Lord shine upon us, when he offers himselfe unto his people to be seene in his publike worship: the pure and undefiled exercises of piety. And from hence springeth the willingnes of the Saints, to waite continually at the postes of wisdomes gates, to heare her words; their earnest contention

Psal.105.4. 1 Chro.16.11. Psal.27.8. Psal.42.2. Psal.63.1,2.

Psal.84.1,2. Verse 3.

Rev.4.6. 2 Cor.3.18.

Pro.8.34.

tention and ſtudy to preſerve, maintain, uphold, & ſet forward the pure worſhip of God, & to ſave, or free it from the droſſe of ſuperſtitious vanities, which obſcure the cleare light of the Lords countenance, and to reſtore it according to the patterne, if once it fall; and their diligent enquirie after Chriſt, if his face be hidden from them, or his worſhip be polluted with Idolatry, *Tell me (O thou whom my ſoule loveth) where thou feedeſt, where thou makeſt thy flock to reſt at noone: for why ſhould I bee as one that is vailed, amongſt the flockes of thy companions?* Why ſhould I be as a woman waſting her ſelfe with ſorrow & griefe, whiles I ſeeke thy preſence in thine ordinances. Cant. 1.7.

Thirdly, It ſeeketh acquaintance with God, and the knowledge of his will in Chriſt Jeſus. Without ſome knowledge of God in Chriſt, and of his word going before, there can be no faith: but faith endeavoureth the encreaſe of knowledge: It cryeth after knowledge, and lifteth up the voice for underſtanding: It ſeeketh her as ſilver, and ſearcheth for her as *for* hid treaſures. *My ſoule breaketh for the longing that it hath unto thy judgements, at all times. Make mee to underſtand the way of thy precepts, ſo ſhall I meditate or talke of thy wondrous workes.* * This is implied in the phraſe of ſeeking God, which ſignifieth to bend all their ſtrength and power to know, acknowledge and worſhip God aright. Knowledge is pleaſant to the believing ſoule, and wiſedome delighteth the heart. Children covet ſweete meates, becauſe they pleaſe the taſte; and the believer deſires the knowledge of God and his word, becauſe it is ſweete and deare unto him. God in Chriſt is the object of faith; the matter, whatſoever is revealed of God to be received or believed; and faith it ſelfe is more ſtrong, and the operations of faith more lively and comfortable, as theſe are better knowne. And from this deſire it commeth, that the believer doth apply himſelfe to attend unto the word of truth, ponder it ſeriouſly, and treaſure it up ſafe, that it might not overſlip him. 3. Rom. 10.14. Pſal. 119.20. Verſe 27. * Pſal. 9.10. & 40.16. Pſal. 105.4. Eſay 58.2. Acts 16.14. Luke 2.51. Heb. 2.1,2.

Fourthly, It glueth the heart close to the word, receiveth and possesseth the good things promised, and changeth the disposition of soule into the nature of the word. Faith [a] followeth hard after the word till it be made our owne, and its lively Character stamped upon the soule: It [b] feedeth upon every part of the word, getteth interest in every promise, and sucketh vigour and juyce out of it. By faith we [c] sticke close unto the word, and [d] the word doth sticke, or is ingrafted into us.

a Psal.63 8. Deut.10.20. & 13.4.
b Psal.63.5. Joh.6.51,54.
c Psal.119.31.
d Jam.1.21.

And to the end we might possesse the pearle of the Gospell, and be seasoned with the doctrine of grace throughly, faith renounceth all interest in the lusts of the flesh, and things of this life. It earnestly pondereth and meditateth upon the great things of the law, to worke the heart to an holy esteeme of the excellent and heavenly things contained in it, and to a gratious affectation of every duty therein required. And it importuneth the Lord by true prayer, without hypocriticall halting or starting aside, that he would be pleased to write his law in our hearts, and keepe us stedfast unto him, that we may never depart from his feare. For by faith we cleave fast unto God; but it is God that knitteth us unto himselfe: *As the girdle cleaveth to the loynes of a man, so have I tyed unto mee the whole house of* Israell, *that they might bee my people.*

Jer.13.11.

5. Fiftly, It quickneth to serve God in the use of all his ordinances with diligence, cheerefulnesse, and best endeavour. By faith *Abel* brought of the firstlings of his flocke, and of the fat thereof an offering to the Lord. By faith *David* went with the multitude unto the house of God, with the voice of joy and praise: faith can neither be cloyed with Gods presence, nor account any service too good for him. The voice of faith is, I will sing and give praise with the best member that I have. How should he be negligent in the use of any ordinance, who seeth God in his whole worship, and findeth comfort, tasteth sweetnesse in every part. Wee see by experience, the desire

Gen.4.4. Heb.11.4. Psal.42.4.

of

of gaine drawes men to riſe early, reſt late, toyle hard in any buſineſſe that may bring in commodity: But faith begetteth an unſatiable, operative, conſtant thirſt and deſire of ſpirituall things which makes the believer induſtrious in the uſe of all meanes, whereby his treaſure may be encreaſed. Looke as the Merchant takes paines to enrich himſelfe, and encreaſe his ſubſtance; ſo doth the faithfull ſoule to get poſſeſſion of the true treaſure. Lively faith, and burning love towards the Lord, lodge both together, which bring forth paines and forwardneſſe in the workes of holineſſe, willingneſſe and delight to pleaſe him in all things.

Eſay 64.4. com. with 1 Cor.2.9.

More particularly it may be inquired, How parents in faith ſhould preſent their children unto baptiſme, What uſe Chriſtians ſhould make of their baptiſme, when they come to age and diſcretion; And how we are to receive the Lords Supper in faith.

Parents ſhould in faith preſent their Child to God in Baptiſme.

The dedication of a childe to God, is a worke of ſingular and great importance, one of the weightieſt ſervices we can take in hand, though (we may feare) it is conſidered of few. For to ſay nothing of the ignorant and profane ſort, who favour not the things of God, and therefore can have no reverent regard to the ſeales of the covenant how many be there of better hopes, well inſtructed in the principles of religion, diligent frequenters of Gods Ordinances, and carefull to beautifie their profeſſion with an holy converſation, who did never diſtinctly, and in good earneſt conſider of this matter? when yet they muſt needs acknowledge, that it cannot be well done as it ought, if it be not done in faith.

The acts of faith in this particular.

The acts of faith in this particular bee theſe, and ſuch like.

1.

Firſt, It calleth to remembrance the free and gratious covenant which God hath made with the believing parents and their poſterity. *I am thy God, and the God of thy ſeede. For the promiſe is* made *unto you, and to your children, and to all that are a farre off*, even *as many as the Lord*

Gen.17.7.9. Acts 2.39.

Lord our God shall call: which covenant, as it is made with the parents and their seed, so doth the faith of the parent apprehend the promise of the covenant for himselfe and for his seede. And this is the ground of that tender, which a Christian makes of his Child unto holy Baptisme. For by naturall generation the Children of believing parents are defiled with sinne, and so under wrath: but they are holy by covenant and free acceptation, the believing parent embracing the mercifull promise of God for himselfe and for his posterity. Infants are not borne Christians by naturall birth, but made Christians by vertue of the covenant, God promising to accept them, upon offer made unto him by the parents.

2. Secondly, By faith the believing parents must give themselves unto God, chusing him to be their portion, and resigning themselves in all things to be guided by his word, in all estates and conditions. He that would give his childe unto God, must give himselfe first. Is it probable, that Father can truly desire, and long after the preferment of his childe in the Kingdome of grace here, and of glory hereafter, who will not enter himselfe, nor submit his will to the commandement of grace? The promise is made to the faithfull; and that faith onely, which drawes a man to yeeld up soule and body, as a living sacrifice unto God, pleasing and acceptable unto his Majesty, doth quicken a parent truly, sincerely, freely, and as he ought to make tender of his childe unto God.

3. Thirdly, It provoketh parents to offer their children unto God by hearty and unfained prayer, assoone as ever they have received them from him. Gods promise to accept our children, calleth for prayer and supplication on our part, that he would be pleased to make good his mercifull and free promise. Thus *David* reasoneth, *Thou, O Lord of hosts, God of Israell, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.* 2 Sam. 7. 27. And so should every Father, O Lord, thou hast covenanted

to

to be my God, and the God of my posterity, therefore am I bold to intreat thy fatherly acceptance of my poore Infant.

Fourthly, It considereth what a singular prerogative it is, to be actuall admitted into covenant with God, received into his family, and to have his name put upon us; to be partaker of the seale of regeneration, remission of sinnes, adoption, and everlasting inheritance; solemnely to be made free of the society of Saints, and weare the Lords badge and livery. And what an high and incomprehensible mercy it is, that God hath promised, and doth vouchsafe these great and inestimable blessings, not onely to himselfe a miserable and wretched sinner, but also to his posterity, who by naturall generation are enemies to his Highnesse, dead in trespasses, and in bondage unto the curse of the law. With these or the like meditations of faith, believing parents must present their children unto Baptisme, that they might receive the seale of regeneration, remission of sinnes, and spirituall liberty; that the Name of God might be set upon them, and their names registred amongst the free Denisons of the heavenly *Jerusalem*. And fervent effectuall prayer doth accompany this admission, that God would be pleased to accept the party baptized for his childe by grace and adoption, release him of his sins, and make him partaker of his everlasting kingdome. Faith believeth what God promiseth, as he promiseth it; and beggeth fervently, what he giveth freely. 4.

Fiftly, It stirreth up hearty rejoycing in the Lord, that he hath vouchsafed in tender compassion to looke upon them, and their posterity, and thus to honour and advance them: for the truest Nobility is to be made a Christian, and to live in favour with God. A worldly Father wou'd much rejoyce, if his childe should be preferred to some chiefe Office in the Princes Court, assoone as it was borne: A Christian Father hath much greater cause of joy, that he is admitted, not as a servant, but as a sonne and heire, into 5.

into the Court of the great King of Heaven and Earth. If parents can compasse but a Lease of some Farme for themselves, and theirs, they are glad: and shall they not rejoyce, that God hath by covenant and seale passed the grant of the Kingdome of Heaven to them and theirs?

6. Sixtly, It stirreth up parents to be diligent and carefull to bring up their children in information and feare of the Lord, being instant with God to blesse their endeavours for the good of their children, and the glory of his name. For thus faith perswadeth: Thy childe is not thine, but the Lords: thou hast dedicated him unto the service of his Majesty, and he, from whom thou receivedst him at first, hath committed him to thy charge, to be trained up in his feare. It is a great honour to be trusted with such a charge, and it is a fearefull sinne to neglect so great a trust. Wilt thou consecrate thy childe to God this day, and leave him to the Devill for ever after? Wilt thou teach him a trade, that he might live as a Man, and not teach him the way of godlinesse, that hee might live as a Christian? Didst thou not undertake for his education in the true Religion, and wilt thou neglect the performance of that solemne oath? Christ commanded the children of Christian parents to be brought unto him: and wilt thou present them untaught, and ignorant of the Christian faith? The same conscience, which moved parents to offer their children to Baptisme, will quicken them to endeavour their education in the true faith, and service of God.

Mar. 10. 15, 16

By faith wee should make right use of our Baptisme.

Baptisme is a seale of the covenant betwixt God and us; of Gods promise to us that he will be our God, and of our promise to him, that we will be his people, repent of our sins, believe in Christ, & walke before him in sincere obedience. For signification, force, use and fruit it continueth, not for a moment of time, but for the whole course of a mans life. It doth respect not onely the time past, and present, but that which is to come; yea, that whole time a man

man hath to spend, from the very act of his Baptisme, to his death. For as it is the seale of a free, everlasting, unchangeable covenant; so is the force and use of it perpetuall. Baptisme is the true Sacrament of repentance, for remission of sinnes, and spirituall renovation, which being once received, remaineth a perpetuall testimony and pledge of the everlasting Covenant of God, and continuall washing away of sinne by the bloud of Christ, and the Spirit of sanctification. By singular appropriation it represente h and confirmeth our engrafting into Christ, but withall it sealeth the whole Covenant of grace.

The use to be made of our Baptisme is two-fold.

The use of Baptisme is twofold. First, It serves to bee a pledge and token of Gods favour, and that divers wayes.

1.

First, In that it is a seale of our regeneration by the holy Spirit, whereby a divine quality is infused into us, in the roome and place of originall corruption. And therefore Baptisme (as the text is ordinarily expounded) is called *the laver of regeneration:* it being an usuall thing to call the principall cause, and the instrument by the same name.

1.

Titus 3.5.

2.

Secondly, It sealeth and confirmeth unto us the free pardon and forgivenesse of our sins. *Repent and be baptized every one of you in the Name of Iesus Christ, for the remission of sins. Arise and be baptized, and wash away thy sinnes, calling on the Name of the Lord.*

Act. 2. 38.

Act. 22. 16.

3.

Thirdly, Baptisme is a pledge of the vertue of Christs death, and of our fellowship therein. *Doe yee not know that all we, who have beene baptized into Iesus Christ, have beene baptized into his death?*

Rom. 6. 3.

4.

Fourthly, It is also a pledge of the vertue of Christs life, and of our communion with him therein. The life of Christ is the life of every believer, who liveth in Christ, shall live for ever with him, and in him: a certaine pledge whereof he hath given us in this Sacrament. *For if we have beene planted together in the likenes of his death: we shall*

Rom. 6. 5.

shall be also in the likenesse of his resurrection. Buried with him in Baptisme wherein also you are risen with him, *through the faith of the operation of God, who hath raised him from the dead.*

Col.2.12.

Fiftly, Baptisme is a pledge of our adoption in Christ. By nature wee are the children of wrath: but by grace and adoption the sonnes of God, through faith in Christ; which is sealed in Baptisme, wherein the name of the Father, Sonne, and holy Spirit is put upon us. When *Iacob* blessed the sonnes of *Ioseph*, *Ephraim* and *Manasses*, saying, *Let my name bee named on them*; he adopted them for his sonnes, to have inheritance with them in the land of *Canaan*: and when God putteth his name upon us, he signifieth and assureth that we are his sonnes. *Yee are all the children of God by faith in Christ Iesus. For as many of you, as have beene baptized into Christ, have put on Christ.*

5.

Gen.48.16.

Gal.3.26,27.

Sixthly, Baptisme is a solemne testimony of our communion with all the lively members of Christ Jesus. It is a seale of the bond of mutuall love and fellowship, both of Christ with his members, and of his members one with another. *For by one Spirit are wee all baptized into one body, whether wee be Iewes or Gentiles, whether wee bee bond or free:* And Baptisme is one of those things whereby the unity of the Spirit is preserved in the bond of peace.

6.

1 Cor.12.13.

Ephes.4.5.

Seventhly, It is a seale and pledge to assure, that God will provide for us in this life, raise up our bodies unto life at the last day of Judgement, and bestow upon us that everlasting Kingdome and Inheritance, which hee hath prepared. For in Baptisme the Lord doth promise to be our God, that he will provide us of all things necessary for soule and body, turne all evils which doe befall in this miserable life, to the furtherance of our salvation, raise up our bodies at the last day, and receive us unto himselfe to dwell with him for evermore.

7.

Mark 16.16. Titus 3.5,6,7. 1 Pet.3.21.

In all which respects Baptisme is of great force to strengthen

ſtrengthen faith, and eaſe the heart in diſtreſſe. For when the repentant ſinner feeles himſelfe heavy laden with the burden of his ſinnes; when Sathan tempts him to doubt or deſpaire in regard of his corruptions; when his owne corruption moveth him to ſinne, and he is even now in the combate, the Spirit luſting againſt the fleſh, and the fleſh luſting againſt the Spirit; and when he is deeply perplexed with feare of falling away: then the conſideration and remembrance of what was promiſed, and ſealed in Baptiſme will ſerve to ſtay, ſupport, and comfort the ſoule. For there he ſhall finde that his name is written in the covenant of God, that God hath promiſed to give Chriſt to be his Redeemer, to accept of Chriſts ſatisfaction for him, to waſh away all his ſins, as certainely as the water waſheth away the filth of the body: and having ſuch a faithfull promiſe confirmed by ſeale, wherefore ſhould he be diſmayed? In Baptiſme alſo God hath ſealed unto him the mortification of his ſinne by the power of Chriſts death: which is ground of confidence, that God will enable him to overcome the rebellious luſts of his heart, and crucifie the old man more and more, untill the body of ſin be utterly deſtroyed. True it is, that man by nature is dead in ſinne: but in Baptiſme, God of his mercy hath ſealed unto the believer, his riſing from the death of ſinne to newneſſe of life. True it is, that of our ſelves we are prone to fall away from grace received: But God of his rich grace ſealeth unto the faithfull in Baptiſme a Reſurrection unto immortall life, which ſhall grow daily, but never decay. Rom. 6. 9, 10.

If the faithfull be afflicted, and deſpiſed of men, perſecuted and forſaken, caſt out of the viſible Congregation, and baniſhed from the houſe of God: yea, even in the agonies of death; the remembrance of the promiſes ſealed in Baptiſme, will afford comfort. For if men have forſaken, God hath received them; If men ſcorne and contemne, the Lord will acknowledge them. He hath long agoe ſealed them for his owne, received them into his family, under

undertaken to provide for them, and adopted them as heires apparant to the Kingdome of Heaven. If God had given them his word alone for security, it had beene sufficient; But having confirmed it by seale in Baptisme, they have great cause to rest assured. True it is they may be cast out of the visible assemblies, but they can never be cut off from the invisible Communion of Saints: They must die, but God hath sealed unto them their rising from the grave to everlasting life, by the power and vertue of Christs Resurrection: which is a comfort of all comforts, able to uphold the soule of man in the houre of death.

II. *Vse.* The second use of Baptisme, it is a seale of our duty promised, and so a spurre and provocation to repentance, faith, new-obedience, brotherly love, and unity.

I. First, It is a spurre to repentance and mortification: for Baptisme doth seale remission of sinnes to them only that repent, and by godly sorrow come home unto God. And as we expect the blessing, we must looke that we faile not in the condition. If we be buried with Christ in Baptisme, it is our duty to mortifie the flesh with the affections and lusts, that it may live no longer, to bring forth fruits unto death. For a dead man cannot live. By solemne oath we are bound to crucifie unruly lusts, which fight against the soule: and shall we falsifie so great a promise? Against whom should we fight, if not against Sathan? or what will he be willing to spare for the Lords sake, who will not part with his sinnes? Why should we feare the strength of Sathan, the power of sinne, the rage of persecutors, the losse of earthly things? or despaire because of the wrath of God justly kindled against sinne. If we turne unto God by unfained repentance, we have his faithfull promise confirmed by seale, that he will be mercifull unto our sinnes, enable us to overcome our corruptions, fortifie us against the powers of Hell, support us under, or deliver us out of all trials, and

Marke 1 4.

and gratiously provide whatsoever shall be needefull for us.

Secondly, It is a provocation unto faith, and a pledge thereof. We have the promise of God under his hand and seale, that he will wash us from our iniquities, receive us for his children, remember our necessities, bestow upon us the Kingdome of Heaven: we shall doe great wrong and dishonour to God, if we doubt or make question, whether he will performe promise freely made, and confirmed by covenant and seale. We are bound by commandement to believe in Jesus Christ, and to commit our selves wholly unto him, as unto a faithfull Saviour: And we have bound our selves by promise, covenant and seale, that we will believe and cleave unto him, as our only Saviour: shall we then goe backe, grow remisse, or give way to doubting? If doubtings arise, through the sight of sinne, or want of sense and feeling comfort, or the world begin to creepe into the heart, and divide it from Christ, let us then remember, we have troth-plighted our selves to Jesus Christ, and by faithfull promise, never to be called backe, given our selves wholly to rest, and sticke close unto him: and therefore must admit no thought, whereby we should be drawne aside, or divided from him. 2.

Thirdly, It is an incitement unto new obedience, and a pledge thereof. *Wee are buried with him by Baptisme into death, that like as Christ was raised up from the dead, by the glory of the Father: Even so wee also should walke in newnesse of life:* in which Chapter the Apostle disputeth of our actions, that we should abstaine from evill and follow those that are good. We have solemnely sworne to fight against the Devill, the World, and the Flesh; and having taken the presse-money of Jesus Christ, it were an immortall disgrace to accept of truce with Sathan. Wee carry the badge and livery of Jesus Christ, and shall we forsake our colours, and fight for the Devill? It is strange, that children should leave their parents 3. Rom. 6. 4.

rents and take part with their enemies: Wee have given our selves unto God, and were once dedicated unto his service; shall we now turne backe, and offer our selves unto Sathan? Honour is due unto parents: If God be our Father, we must freely submit our selves to his will and pleasure. God will strengthen us to obey, and accept of weake, if sincere obedience: and that shuts forth all place of excuse. If we be engrafted into the similitude of Christs resurrection, we must expresse by our actions the power and likenesse of Christs resurrection; which is done, when we walke in all-pleasing before God, and set our affections upon things above. And this, as it is commanded on Gods part, so it is sealed on our part in Baptisme.

4. Fourthly, It is a pledge or pawne of love and unity. We must keepe the unity of the spirit in the bond of peace; for we are all baptized into one body. Wee must not jarre, for we are brethren: We must not quarrell nor contend, for we are members of the same body, and have beene sealed into the same body. It goeth ill with the naturall body, when the joynts are dissolved: it is unnaturall that the members of the body mysticall should be divided.

The new exercise of faith required in the worthy receiving the Lords Supper.

* It is not the having faith, but the new exercise of faith, which maketh us worthy receivers of the Lords Supper. The *Corinthians* had faith, yet received not the grace of the Sacrament, because they received not in faith.

The Acts of faith in this ordinance.

The acts of faith in receiving the Lords Supper are many.

1. First, By it we discerne the Sacrament to be the holy Ordinance of God, instituted for our speciall good and benefit, sealing unto us the promises, which God of his free mercy hath made unto us in Jesus Christ. By faith we understand what promises God hath made, for what cause, in whom he hath made them, what he requireth, & how he hath sealed his free promises in the Sacrament. And the certaine, distinct, cleare, effectuall knowledge of this

this point, is a matter of singular and great importance. For if worldly men make good account of a sufficient mans security for some great summe of money; in what esteeme will a Christian have this pledge of Gods favour, when he certainly understands what it doth signifie and assure?

Secondly, By it we see what the Lord doth offer unto us therein, how excellent and precious it is, with what assurance it is freely tendered, and may be received. The outward signes in the Sacrament are visible to the bodily eye: but the inward grace signified and sealed thereby, which must seriously be considered and minded of us, is not manifest, but to the understanding enlightned by the Spirit, and seasoned by faith, which onely can judge distinctly of its worth and excellencie. 2.

Thirdly, It sharpeneth spirituall appetite, and stirreth up hungring & thirsting after Christ, and his benefits. By faith we see our want, by faith we taste how good the Lord is, how sweet and pleasant the dainties hee hath prepared; which raiseth an appetite of desire, and complacencie. *O God, thou art my God, early will I seeke thee: my soule thirsteth for thee, my flesh longeth for thee.* The Sacrament of the Lords Supper is a great and spirituall feast, whereunto the faithfull are invited: and faith whetteth the spirituall appetite to long after, and relisheth the fatnesse and marrow, which is there provided. 3. Psal. 63. 1.

Fourthly, It earnestly contendeth for mercy, confessing sin with griefe and hatred, judging and condemning it freely, unfainedly begging pardon with strength of grace to withstand sin for the time to come. Whensoever faith commeth to receive the seale of pardon, it pleadeth guilty, humbleth for transgression, and intreateth forgivenesse of undeserved mercy, that grace might be magnified in forgivenesse. 4.

Fiftly, By faith we receive Christ offering himselfe freely to be contracted unto us. Christ maketh love as a suiter, and hath given the Sacrament as a token of his love and faithfulnesse: faith apprehendeth the miserie of the soule 5.

without Christ, the excellent dignity, honour and beauty of Christ, and the happinesse of the soule which is united unto him; and thereupon humbly embraceth his offer of love.

6. Sixtly, By faith wee resigne up our selves unto Jesus Christ, and willingly yeeld soule and body unto him. This the nature of the matrimoniall contract, which passeth betwixt Christ, and the believer, requireth: for as Christ promiseth to be a Saviour, Head and Husband unto the believer: so doth he troth-plight himselfe unto Jesus Christ, to cleave unto him as his onely Saviour, and in all things to be obedient unto his will and pleasure. *Wherefore my* Rom. 7. 4. *brethren, yee are also become dead to the Law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

7. Seventhly, Faith feedeth upon Christ, and sucketh vi- Iohn. 6. 55. gour from him. His *flesh is meate indeed,* and his *bloud is drinke indeed.* Meate to be eaten, not with the teeth, but by faith. Meate indeed, not in nature, but in effect, because it nourisheth the soule, and giveth eternall life to them that eate thereof. And by faith we spiritually eate the flesh of the Sonne of Man, and drinke his bloud. And as he that eateth wholsome food, is strengthened thereby, and made fit and able for the actions of this life; so he that feedeth upon Christ spiritually and by faith, is strengthened to the actions of spirituall life, and made able for the exercises of piety and holinesse.

8. Eightly, Faith assureth of that spirituall contract which hath passed betwixt Christ and the Christian soule, and is sealed in the Sacrament; so that he may truly say, *My* Cant. 2. 16. *beloved is mine, and I am his.* As a couple, who have lawfully given faith to each other, and confirmed the same by pledge or token in the congregation, are assured of each other: so when we have contracted our selves unto Christ, and received the pledge thereof, we come to be assured by faith, that Christ is ours, and that we have communion in all the benefits of his death and passion. Thus faith reasoneth,

neth, God the Father hath freely promiſed the pardon of all ſinnes in and through Jeſus Chriſt; Chriſt doth offer himſelfe as a Redeemer to deliver them from the power of darkenes, and to bring them into perpetuall grace with his Father, to waſh them from their ſinnes by his bloud and ſpirit, and to preſerve and nouriſh them unto life eternall, who will receive and believe in him. And being ſo lovingly called and invited, I have received the mercifull promiſe, and reſigned my ſelfe unto Jeſus Chriſt; why then ſhould I ſtand in doubt? I heare the word of promiſe, I ſee and have received the ſeales annexed to the Word of grace, the true and faithfull teſtimony of God confirmed by oath, and I may not queſtion his truth, nor draw backe from mine owne promiſe to reſt upon, and cleave unto him for evermore.

Ninthly, It ſtirreth up joy and thankfulneſſe, with ſerious remembrance of the manifold benefits and bleſſings which in Chriſt Jeſus are vouchſafed. When men have a leaſe of ſome good bargaine ſealed, they are merry and glad; much greater cauſe of joy have they, who have received from God, who cannot lie, ſuch a pledge of his love, the ſeale of an everlaſting inheritance. Ariſe, O my ſoule, and ſing for joy, for thy light is come, and the glory of the Lord is riſen upon thee. Thou didſt ſit in darkneſſe, forlorne and miſerable, guilty of ſin, in bondage to the curſe, in feare of eternall condemnation: but now God is appeaſed, Chriſt hath ſatisfied juſtice, pardon is proclaimed, thou haſt received the free gracious promiſe, and eternall bleſſed peace is concluded. And for thy greater aſſurance, God hath added his ſeale to his free grant of pardon: holy bread is added, and given to thee for a Sacrament and divine teſtimonie, that the body of Chriſt was crucified for thee: bleſſed wine is added, and given to thee, for a certaine pledge and token, that the bloud of Chriſt was ſhed for thee, that righteouſneſſe purchaſed by that ſacrifice is thine, that eternall ſalvation procured by that price is thine by an irrevocable title. 9.

Praise the Lord, O my soule, and forget not the great love of God in giving his Sonne to die, that thou mightest be delivered from the feare of hell and death; forget not the Love of Christ in suffering death, that thou mightest be set free from the curse of the law, and burning wrath of God deserved by sinne; forget not the grace and favour of God in calling thee to feast with him, and giving this pledge and earnest of his perpetuall love. Thou canst not forget these, but thou forgettest thy selfe: thou canst not neglect these, but thou hatest thy selfe. What canst thou desire more, then to have God to be thy God, Christ to thy Saviour? What wouldst thou remember if thou forget the love of Christ in suffering death for thy redemption, and the earnest of his love, whereby he doth assure, that his bodie was crucified, and his bloud shed for thee?

Meanes to stirre up our selves to receive the Lords Supper in faith.

Now the better to stirre up our selves to receive this Sacrament in faith.

1. First, We must bewaile our unbeliefe, dulnesse, earthly-mindednesse, the distemper of our spirituall taste, and conceit of spirituall fulnesse; labouring to quicken the sense of our misery, and raise the soule to an high prysing of Christ, and hungring after him. Emptinesse prepares to receive meate, and hunger gives it a good relish; and if we see our misery and nakednesse without Christ, and thirst after him, we shall eate his flesh, and drinke his bloud with sweete comfort and refreshing.

2. Secondly, Consider how freely the Lord doth tender Christ to bee received in his Word and Sacrament. The Lord, I say, faithfull in his promises, plentifull in mercies, who hath authority to give what he promiseth, offereth Christ with all the benefits of his death and passion, to every poore, despised, thirstie, afflicted soule, who doth desire and will receive him.

3. Thirdly, Weigh and consider the blessed state and condition of them, who be reconciled unto God, contracted unto Jesus Christ, who are eased from their sins, washed from their filthinesse, and seperated unto glory: and so quicken

quicken our soules to receive and lay fast hold upon these inestimable benefits offered unto us by name.

Fourthly, Having troth-plighted our selves to Jesus Christ unfainedly, wee must awaken and rowse up our soules to rejoyce in him. What can I desire more? God the Father hath given his onely begotten Sonne to be my Saviour, and I have received and am betrothed unto him: a firme peace is concluded, an everlasting inheritance is assured unto me. I have a good legacy bequeathed unto me in the promises, whereunto I sticke; sealed unto me in the Sacrament, which I may produce as an evidence to stop the mouth of Satan, if hee shall contend and seeke to robbe me of my priviledges bestowed of grace. If I be hunger-starved in my selfe, the body of Christ is true meate, nourishing me to life eternall; If thirstie and destitute of the sappe of grace, the bloud of Christ is true drinke, nourishing me to life eternall: and eating his flesh, and drinking his bloud, he dwelleth in me, and I in him. Thus we must quicken our hearts to rejoyce in beliefe of the promises made and sealed, waiting upon God, till he be pleased to give the sence and comfort of it. 4. Iohn. 6. 56.

CHAP. XII.

The faithfull are bound, and it is behovefull for them, to believe the threatnings.

GOd is aswell just as mercifull, faithfull and true as well in his threats, as in his promises: and therefore equally to be believed in both, so farre as in his word he hath assured us of both. He who is certaine of his salvation, knoweth assuredly, he should be damned, if he should goe on in sin without repentance, and shall taste of much bitternesse, if he grow indulgent to his corruptions. It is as sure, that God will condemne the wicked and impenitent, as that he will save the righteous and repentant. If *Paul* beate 1 Cor. 9. 27.

beate not downe his body, and bring it into subjection, he
Ezek.18.24,26 shall be as drosse and refuse. *If the righteous forsake his righteousnesse and commit wickednesse, or be a worker of iniquity, all his former righteousnesse shall be forgotten.*

The godly man is not slavishly to feare falling away, or running into destruction; but wisely to believe the threatnings, to prevent falling into sinne, and so into condemnation. The subject, who feareth the punishment of the law, and keepeth himselfe innocent, taketh a wise course for his owne security.

Every part of Scripture is Gods Word, of certaine and undoubted truth, which cannot be gaine-said; written for the benefit and profit of them who shall be heires of salvation: But the threatnings are part of the Word of God.
Rom.15.4. *Whatsoever things were written afore-time* (even as well examples of judgement inflicted upon transgressours, and
1 Cor,10.6. threatnings denounced against them that shall offend, as promises of mercy to allure unto obedience) were *written for our learning* and instruction.

In the state of innocencie there was use of threatnings, so is there in the state of grace. As a meanes to keepe our
Gen.2.17. first parents from sinne, the Lord denounceth death against them, if they should eate of the forbidden fruite.
Job.31.21,23. *Iob* professeth, he durst not lift up his hand against the Fatherlesse, *for destruction from God was a terrour unto him.* So
Psal.119.120. David, *My flesh trembleth for feare of thee: and I am affraid*
Pro.21.12. *of thy Iudgements. The righteous man wisely considereth the house of the wicked: but* God *overthroweth the wicked for their wickednesse.*

And sure it is expedient for us, that threatnings should be mingled with the promises of grace; for (so prone are we to flatter, and favour our selves) milder doctrine would grow colde, unles these spurrs were added. The tartnesse of the threatning makes us best taste the sweetnesse of the promise: Sowre and sweet make the best sauce; promises and threatnings mingled fit our state, and serve to keep the heart in the best temper. We grow overbold with God, if the

the threatning doe not awe; are soone dejected, if the promise doe not support. The Lord knoweth both necessary to keepe us in awe; and therefore beginneth with promises, to the intent we might follow him the more willingly; but to drive forward when we stop, or grow remisse, he addeth threatnings. *Wherefore we receiving a kingdome which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly feare. For our God is a consuming fire.* Heb. 12.28,29

The acts of faith in respect of the threatnings bee these. *The acts of faith in respect of the Threatnings.*

First, It worketh humblenesse of minde and heart: for what the law threatneth, the faithfull will freely acknowledge, that they deserve, and so arraigne themselves as guiltie of all miserie and death before the throne of grace; whereby the pride and stubbornesse of nature is much abated. Say we not of him, who hath beene once impleaded before the tribunall of an earthly Iudge, as guilty of felony or treason, he hath no reason to be stout? What then will the arraignement of the soule worke, when a man shall be drawne to acknowledge before God, that he hath deserved to be cast into hell, for his manifold offences and transgressions against God. 1.

Secondly, It bringeth forth awefulnesse, reverence and feare. *The righteous also shall see and feare.* As the Childe quaketh, when he heareth that his Father is angry with, or doth correct a servant: so the heart and body of the faithfull tremble, as oft as they consider the severity of Gods wrath against the wicked and ungodly. *When I heard, my belly trembled, my lips quivered at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble:* That is, when the fame of thy divine punishment and judgement came to mine eares, which thou hast decreed to inflict upon thy people; *my belly*, that is, "my heart and bowels moved for griefe and feare. Thus *Noah* hearing of Gods iust wrath against the sinfull world, and of his purpose 2. Psal. 52.6. Acts. 5.5. Psal. 119.120 Ion. 1.16. 1 Chron. 13.12 Hab. 3.16. "Pro. 28.27, 30. Psal. 40.8. Heb. 11.7.

to

to overthrow all living flesh by water, was moved with great feare and reverence at this strange, dreadfull and mighty work of God; and from the view of this his great and just judgement, his faith made him arise to a more earnest consideration of the glorious Majesty of the Almighty. And this is the effect of judgement executed by men according to the direction of Gods word. Deut.13.11. & 17.13. & 19.26. Ier.10.7. Psal.76.7. *And all* Israel *shall heare and feare, and shall doe no more any such wickednes.* True faith then worketh an holy feare and reverent awe of God in respect of his judgements. *Who would not feare thee, O King of nations? for to thee doth it appertaine. Thou,* even *thou art to be feared, and who may stand in thy sight when once thou art angry?*

The godly mans assurance of Gods favour will stand well with reverence of his Majesty, and feare of temporall afflictions, spirituall desertions, and the torments of hell, not as an evill he shall fall into, but which he shall escape by the constant study and practise of holinesse. For our assurance to escape damnation, through the death of Christ, is no greater then our care to avoid sin, which leadeth thereunto. Phil.2.12. Mat.10.28. Luk.12.4,5. *Worke out your salvation with feare and trembling. Feare not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in hell.*

3. Thirdly, It stirreth up continuall watchfulnesse to shun whatsoever might breed danger, or procure Gods displeasure. When sleepinesse beginneth to come upon us, faith joggeth our elbow, and telleth the Lord is at hand with a whip to awaken us. The approach of perill apprehended will rowse up the sluggard to looke about him. Faith also teacheth so to acknowledge the anger of God, as that it draweth the heart above al things to take heed not to provoke him by careles nesse & security. 2 Cor.5.10,11 Psal.90.11. *Who knoweth the power of thy anger? Even according to thy feare,* so is *thy wrath.*

4. Fourthly, The threatnings, mingled with faith, cause sorrowfull melting or relenting of heart for sin committed. When the King of *Nineveh* believed the preaching of *Ionah,*

Ionah, that within forty daies that great City should be destroyed, he rose from his throne, put on sackcloth, and proclaimed a Fast unto the Lord. And when the Lord testified his displeasure against the *Israelites* by sending thunder and lightning in Wheate Harvest, all the people feared greatly, and *said unto* Samuel, *Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins, this evill, to aske us a King.* Now the threatnings believed, work the same effect, that the judgements seene. When *Iosiah* heard what the Lord spake against *Ierusalem*, and against the inhabitants of that place, *his heart was tender, and he humbled himselfe before the Lord.*

Ionas. 3. 6, 7, 8.

1 Sam. 12. 18, 19.

Iudg. 2. 3, 4.

2 King. 22. 18, 19.

5.

Fiftly, when we see by faith from what miseries we are delivered of the free grace and mercy of God, our hearts are enlarged in praise and thanksgiving. In distresse faith powreth out supplications; when the calamity is over-past it setteth forth the goodnesse of the Lord, and singeth of his glory. When the *Israelites* were in safety on the shoare, looking backe upon the danger escaped, when they passed through the red Sea, they make a joyfull noise to the God of their salvation: their songs are answerable to their fore-conceived feare. And so when the Lord brought back the captivity of *Babylon*, their mouthes were filled with laughter, and their tongues with joy. The due consideration of our deserts, manifest by the threatnings contained in the Word of God, doth marvellously affect the heart with desire to publish and spread abroad the loving kindnesse of the Lord, when by faith in Christ we see our selves to be set free from the dreadfull curses of the Law, and mercifully saved from the righteous judgement of our sinnes.

Exod. 15. 1, 2.

Psal. 126. 2.

By this which hath beene said, it is manifest, that this life of faith is most excellent and comfortable; and by good proofe and experience we should be able to say so, if we would be perswaded, but to take a taste of the benefit and sweetnesse that it bringeth. For by this faith we are directed to seeke and follow after Christ, till we come to be

Ephes.3.17. 2 Cor.5.19.

assured, that he dwelleth in us as the fountaine of life, and that in him we are delivered from the guilt & punishment of all our sins: whereas othe[illegible],who live not by it,waver, are oft distracted, and know not where to begin the foundation of that great worke,nor how to build thereon. By this faith we may come to sound rest and holy security about our salvation frō time to time,enjoying the comfort of it still more and more with incredible joy: whereas others,even the best,are oft unsetled and much disquieted. If the Lord leade us into the darke, and exercise us with manifold afflictions and temptations, by this faith we are enabled to hold him by the hand, to cast our selves upon the promises of grace,& so relying upon his power,faithfulnesse and mercy,to promise safety unto our selves above likeli-hood and appearance; yea, when we feele the contrary. The rage of sin is weakened,and we have strength against it, though not alwaies to prevaile (which were not expedient) yet at least to be in combate with it, which is ever a good testimony of our safety: for hereby we prove our selves to be lively members of the Church Militant. Also by this we are preserved against fearefull sins,& have grace to walke in newnesse of life,and all parts of it with joy and chearfulnesse. If we live by faith we have deliverance from many sharpe and bitter afflictions; and beare those,which we must go under,more meekly and patiently: becaus it makes us depend upon Gods promises, not stinting him to any set time,māner of deliverance,or measure of affliction. By it we walk in our callings more chearfully,honestly,painefully; and with lesse distraction,toile, and vexation, but with more profit, then they that flow in with wealth, and have all shifts & cunning slight to gaine by. For whiles we see God ever going before us in all our earthly dealings and actions (as we should more looke to it,that we find it so,then to our greatest profits & weightiest dealings) this faith shall uphold us in the quietest estate and most sweet peace, such as all the carnall wisedome of man shall never finde nor enjoy. This faith teacheth us to

Psal.127.1,2

pray

pray at all times as our neceſſities require, with feruency and confidence; even in the depth of afflictions, when the grave is ready to ſwollow us up, and ſhut her mouth upon us, it enableth to looke unto the Lord, and with ſtrong arguments to implore his aid. *O Lord God of my ſalvation, I have cried day and night before thee, for my ſoule is full of troubles, and my life draweth nigh unto the grave. Out of the depths have I cried unto thee, O Lord: Lord heare my voice. My ſpirit within me is over-whelmed, my heart within me is deſolate. I ſtretch forth my hands unto thee, my ſoule thirſteth for thee as a thirſty land. O remember not againſt us former iniquities, let thy tender mercies ſpeedily prevent us: for we are brought very low.* If the affliction be very grieuous & of long continuance, faith doth neither quaile, nor ceaſe to ſeeke helpe; but looketh up to the Lord, expecting ſalvation in due time to be reuealed. *O God, why haſt thou caſt us off for ever? Why doth thine anger ſmoake againſt the ſheepe of thy paſture? Remember thy Congregation, which thou haſt purchaſed of old, the rod of thine inheritance, which thou haſt redeemed. I am poore and ſorrowfull, let thy ſalvation, O God, ſet me up on high*; for * God is the ſtrength of his people, * who will bring them againe from the depths of the Sea. The life of faith ſhall end in joy and comfort. He that truſteth in the Lord ſhall rejoyce in his holy Name. *I am a wonder unto many, but thou art my ſtrong refuge. Let my mouth be filled with thy praiſe, and with thy honour all the day. Our heart ſhall rejoyce in him, becauſe we have truſted in his holy Name. Loe, this is our God, we have waited for him, and he will ſave us: this is the Lord, we have waited for him, we will be glad, and rejoyce in his ſalvation* The expectation of them that hope in the Lord, ſhall not be fruſtrated, therefore they ſhall rejoyce in him, and ſound forth his praiſes.

Pſal. 69. 13, 14 15, 16.
Pſal. 88. 1, 2, 3
Pſal. 130. 1, 2.
Pſal. 143. 4, 6.
Pſal. 79. 8.
Pſal. 74 1, 2.
Pſal. 69. 29.
* Pſal. 68. 35.
* Verſe. 22.
Pſal. 71. 7, 8.
Pſal. 33. 21.
Eſay. 25. 9.
Pſal. 86. 19. & 69. 30.

Hee that hath learned to live by faith, ſhall alſo die in faith. *All theſe died in* or according to *the faith.* If we know how to walke with God by faith, as *Henoch* did, all the daies of our life, amidſt the manifold temptations & changes that we meet withall in this world; we ſhall the bet-

Heb. 11. 13.

ter encounter with death, when the agonies thereof be upon us. Death is many wayes terrible, and the assaults of Sathan at that time are usually most strong; as being his last: but he that hath taken out this lesson, To live by faith, shall easily quench the fierie darts of the Divell, manfully conquer this strong enemy; renew his repentance, and confidence in Gods mercy upon the sight of sin; and willingly resigne himselfe into the hands of God. This is the ordinary course, live in faith, and die in faith, Live holily, and die blessedly. Therefore let us leave late repentance to them that thinke it but a sport to venture a soule, and take that course that is sure to speed. To say no more, it is exceeding dangerous to put of repentance from day to day, though some few have obtained mercy at their latter end: But this is sure, he that liveth in faith, shall die in faith, and live in glory for evermore.

FINIS.

AN ALPHABETICALL TABLE OF THE PRINCIPALL Matters contained in this Booke.

A

Acceptable.

NO action is truly *acceptable*, unlesse it be quickened and enlived by faith, part. 1. ca: 8. pag. 96.c:2.1.p:194 & c:9.pag:372.

Sincere obedience, though imperfect, is pleasing and *acceptable* unto God,par:2.c:9.pag:369,370

Accesse.

Free *accesse* to the throne of grace with boldnesse and confidence is a priviledge accompanying assurance of our reconciliation with God,par:2,c:2,pag:220, 221.

Adoption.

By faith wee are *adopted* to bee the Sonne of God, and so have title to the heavenly inheritance, par: 1, c: 10, pag: 132, par:2,c:4, pag: 250.

God in great mercy vouchsafeth to his children many excellent royalties and priviledges in this life, par:2,c:4,p:257,258.

The *adopted* have sonne-like interest and title unto the creatures in Christ, par.2,c·8,pa.363. & c.4,pag.258.

Acts of faith that arise from the priviledges of the *Adopted*, pag.259,260,&c.

The children of God having the promise both of this life and that which is to come,do by faith rely upon his grace, to receive from him whatsoever may bee good for them,pag.259,261,267.

The sonne-ship of believers being purchased by Christ, must needs be an inestimable benefit, pag.265.

To be the son of God by *adoption*,is a greater dignity then to be Monarch of the whole world, pa. 265,266.a more honourable con-

dition then that of *Adam* in innocency, pa.266.

The promise of *adoption* and eternall inheritance is freely offered, and freely given to them that bee most unworthy in their owne eyes, pag 263, to them that were servants of sinne, slaves to Sathan, children of wrath, pa.264,270. to such as are most contemptible in the world, pa.268.

Believers may know and be assured of their owne *adoption*, pa. 256,257.

Every Believer is not assured of his *adoption*, nor doth any in this life enjoy perfect assurance without doubtings, pa.217. See certainty or assurance of Salvation.

Meanes to stirre up faith in assurance of the priviledges of the *adopted*, pa.261,262,263,&c.

Affiance.

Faith put for *Affiance* of Heart embracing the Word as good, par. 1,c.1,pa.3.& c.10,pa.137.

Affiance how distinquished, ibid.

Justifying faith is an *affiance* or confidence, par.1,cap 3, pag.24, 28.

Faith is an obsequious *affiance*, par.1,cap.3, pag.31, par.2, cap.9. pag.371.& cap.10,pag.397.

Affiance must bee well rooted and kindly planted, par.1, cap.3. pag.34, & cap.4, pag.49.& cap.8. pag.101. sound and permanent, par.1, cap.3, pag.34.

Over-ruling, pag.35. & cap.10 pa.139.

Signes of lively, sound, well-rooted *affiance*, where there is but small assurance of salvation, par. 1,ca.10,pa.145.

Afflictions.

Afflictions are not more ordinarie then burdensome and heavy to be borne, par.2,ca.7,pa.311.

Outward *afflictions* often occasions of grievous temptations, pa.1, ca.12,pa.183, par.2,ca.7,pa. 317.

Our frailtie in bearing *Afflictions* shewes what need we have to be strengthened and incouraged, that they hinder us not in our Christian course, pa.311,312.

Great *Afflictions*, of diverse kinds, of long continuance, are no more then necessary to expell our corruptions, par 2, ca.7, pa.356, 337,324.

Satan and wicked men cannot set the time, or measure the quantitie of such miseries, wherof they are instruments to the godly, pa. 323,338.

The godly themselves are not to appoint the time or measure of their chastisements, pa.325,338.

Gods hand must bee acknowledged in all our *afflictions* whosoever bee the instrument, pa. 320, 338. This is a ground of Humiliation, pa.320. & 321. of patience, pa.320. & 321,322, &c. of profit and comfort by that wee suffer, pa.320,321,322,&c. 338, 339.

Afflictions, though bitter for the present, are meanes to doe us good many daies after, pa.324.

Afflictions in themselves are hurtfull, but they are changed in and by Christ, and made serviceable for our good, pa.324,325.

The Lord our most mercifull and loving Father, hath plentifully signified, that he will correct his

his children for their good, and graciously promised that hee will be with them in, and deliver them out of their adversities, pa. 212, 313, 314, &c.

God correcteth in great wisedome, pa. 312, 323, 324, 338. in measure, pa. 312, 258, 323, 334, 338. for a moment, pa 312, 313. in love and tenderneſſe, pa. 313, 323, 325. to prove them, pa. 313. to purge and refine them, pa. 313, 314, 323. to confirme grace, pa. 314, 323. and to save them at the end, pa. 314.

God corrects his children that they might know themselves, their frailties and graces, pa. 313, 315, most perfectly understanding their need, their strength, and the working of his owne potion. pa. 323, 324, 328.

God hath promised to deliver his children out of trouble, pa. 314, 325, 326. Is tender over them in trouble, pa 314, 315. and present for their helpe, pa. 315.

It is necessary to learne to live by faith touching these promises in time of *affliction*, p. 316, 317, &c.

Afflictions profit not where faith is wanting, pa. 310.

The godly are allowed to live by faith in *afflictions*, pa. 318, 319, &c.

Faith sweetens *afflictions*, supporteth under them, teacheth to profit by them, &c. par. 1, ca. 10, pa. 133, par. 2, ca. 1, pa. 196. & ca. 4, pa. 251, 258. & ca. 10, pa. 394, 395.

Inwardly cheares the heart, par. 2, ca. 4, pa. 261. & ca. 5, pa. 280. and assures of helpe in trouble, triumphing before the victory, par. 2, ca. 7, pa. 335.

The acts of faith in respect of the promises of support and comfort in *affliction*, p. 320, 321, &c.

Wee must live by faith in the heaviest and longest *afflictions*. pa. 335, 316.

In such faith is most exercised, pa. 336.

In such there is most need of faith, because then Satan is most busie to tempt, ibid.

God doth love tenderly, when hee doth correct severely, par. 1, ca. 12, pa. 183.

The Lords chastisements are but purgative medicines to prevent or cure some spirituall disease, ibid.

Our conformitie with Christian *afflictions*, and his partner-ship with us therein, should make us willing to beare them, par. 2, ca. 7, pa. 326.

Faith in God is the onely stay and support of the heart in trouble and affliction, specially that which is most burdensome, p. 316.

Faith turneth crosses into advantages, par. 2, ca 10, pa. 395.

Faith raiseth the heart to expect profit and comfort by every *affliction*, and the greatest comfort and profit by the greatest *affliction*, par. 2, ca. 7, pa. 327, 330, 331, 340, 341.

The acts of faith in time of greatest *afflictions*, p, 336. 357, &c.

How it comes to passe that in *afflictions* faith seemes to bee most weake, and corruption most stirring, pa. 341, 342, 343.

Helpes to stirre up faith in deep *afflictions*, when all meanes faile, pa. 343, 344, &c.

Faith setting before us the infinite recompence of reward, ma-

keth our *afflictions* seeme light and momentanie, pag. 326, 327.

By faith the godly heart is drawne to use all lawfull meanes of helpe in distresse, but resteth on Gods promises, not on the probabilitie of the thing promised, pag.331.& cap.1,pag.201, 202.

The dependance on the promises is absolute, without limitation of time, measure of *affliction*, or manner of deliverance, and that when all meanes faile, yea against all things that may seeme to oppose, pag.331,332.

For support in this case faith turneth it selfe to meditate on Gods truth, power, wisdome, tender compassions; his usuall manner of dealing; and our owne experience: And directs us to accuse and checke our selves for our unbeliefe, and to incite and call upon our soules more confidently to wait and trust upon the Lord, pag.332,333,344,345.

Almighty power.

The *Almighty power* of God often alledgeth to confirme the weake and wavering heart, par.1, cap.6,pag.73.

The testimonies of Gods power, mercy and truth are so often repeated in Scripture, that wee might have them ever before us, to uphold us against our doubtings and feares, par.1, cap.11. pag.154.

Assent.

Faith put for *assent* without confidence, par.1,cap.1,pag.3.

There is a double *assent*, one from reason, the other from authority, pag.16.

Justifying faith is an *assent*, pag. 16,18,19.

The *assent* which faith gives to the word is absolute and unlimited, pag.17,21.

Faith is a firme *assent*, pag.20, & cap.5,pag.60.

How faith is an evident *assent*, pag.22.

Faith is in some sort an *assent* discursive, pag.23.

In living by faith one act is to *assent* unto the whole word, par. 2,cap.1,pag.201.

Assent unto the articles of Christian faith as true and good, whiles considered onely in themselves, without opposition of such matters as bee much valued, is shallow and unsound, par.1, cap. 4,pag.51.

B

Baptisme.

Baptisme is a seale of the Covenant betwixt God and us, par. 1,cap.11, pag.410.

Baptisme is a seale of our regeneration, pag.411, and pardon of our sinnes,ibid.

It is a pledge of the vertue of Christs death, and our fellowship therein,ibid.

Of the vertue of Christs resurrection,and our communion with him therein,ibid.

Of our adoption in Christ, pag. 412.

Of our communion with all the lively members of Christ Jesus, ibid.

ibid. and that God will provide for us in this life, raise up our bodies unto life at the day of judgement, and bestow upon us that everlasting Kingdome which hee hath prepared, pag. 412, 413, 414.

Baptisme also is a spurre to repentance and mortification, pag. 414. a provocation unto faith, and a pledge thereof, pag. 415. an incitement unto new obedience, and a pledge thereof, ibid. A pledge and pawne of love and unity, pag. 416.

By singular appropriation it representeth and confirmeth our engrafting into Christ, pag. 411.

For signification, force, use and fruit it continueth the whole course of a mans life, pag. 410.

By faith we are to make use of *Baptisme* all the dayes of our life, pag. 410.

How Parents should in faith present their children unto *Baptisme*, pag. 407, 408.

Believe & Believer.

Faith put for *Beliefe*, par. 1, cap. 1, pag. 3.

Believe God, and *Believe in God*, what the phrases import, par. 1. cap. 1, pag. 4, 5. & cap. 4, pag. 49.

Believe in doth sometimes import no more but *Believe*, par. 1. cap. 1, pag. 5. & cap. 9, pag. 128, 129.

Beliefe in the understanding is the foundation of confidence in the heart, pag. 5.

Beliefe is grounded upon the authority of the speaker, but may be sustained and strengthened by other motives and inducements, pag. 19.

To *believe*, is to trust in the Word of God as sure and stable, pag 24.

Trust expounded by *beliefe*, pa. 26.

To *believe*, is to leane upon, or sticke, or adhere unto, pag. 25, 27.

To *believe* on Christ is to receive him, pag. 27. goe or come unto him, ibid.

To *believe* the Messias, is not onely to know, but to have an affiance in him, pag. 28.

To *believe*, is not onely to give credence to what the Scripture saith, but to embrace what is said with intire adherence of soule, pag. 32.

To *believe* Christ dead & risen, is not barely to *believe* the history of his death, but the fruits and benefits thereof, and that with affiance, par. 1, cap. 6, pag. 75.

Beliefe in the rich mercy of God frameth the Image of God in our hearts, and imprinteth the vertues of Christs death upon the soule, par. 1, cap. 6, pag. 78.

Beliefe in Christ is absolutely necessary to remission of sinnes in all them that hee of age and discretion, par. 1, cap. 8, pag. 96. & par. 1, cap. 10, pag. 140.

They *believe* not unto righteousnesse who turne their gifts to the service of their lusts, par. 1, cap. 4, pag. 48.

Such as truly *believe* may know they *believe*, par. 1, cap. 8, pag. 99. 101, 108.

Many that *believe*, cannot certainly affirme that they do *believe*, par. 1, cap. 3, pag 18. & cap. 7, pag. 84.

Encouragements to *believe*, par. 1, cap. 11, pag. 151.

We

Wee are not more desirous to *believe*, then God is that we should so do, par. 1, ca. 12, pa. 165.

Christ himselfe doth graciously invite all that bee poore, needy, wearie, thirsty, and heavy laden, who neither feele inward sap nor outward fruit of grace to come unto him, par. 1, ca. 10, pa. 151, 153. & ca. 12, pa. 176, 190, 191. & par. 2, ca. 2, pa 231, 232.

The Lord hath straitly charged and commanded us to *believe* in him, pa. 152.

By *believing* wee glorifie God both in his truth, power, wisdome, love, grace and mercy, pa. 153.

If men consider seriously what rare, surpassing, precious things be promised to them that come unto Jesus Christ, what shall withhold them from *believing?* pa. 155.

The straite charge of the Lord hath laid upon us to *believe*, and dislike of our weakenesse is a manifest argument of his bounty and good will, par. 1, ca. 12, pa: 168.

The severall states of true *Believers*, par. 1, ca. 8, pa. 94, 95.

Every *Believer* hath a proper, singular, sincere, individuall faith, par. 1, ca. 10, pa. 140.

Ordinarily *believers* are weake at their first conversion: but some are privileged above others, par. 1, ca. 10, pa. 145.

The strong *believer* doth sometimes shrinke when the weake stands fast, pa. 150.

The strong *believer* must not be careleſſe, nor the weake dismayed, pa. 150, 151.

The *believer* consults what is just, not what is gainefull: and takes direction from God in all businesses of this life, par. 2, ca. 8, pa. 356.

Blasphemers.

Blasphemers are not to be reasoned with, par. 2, ca. 6, pa. 296, 297.

Temporall or *earthly blessings.*

Earthly blessings are necessarie for the maintenance of this life, par. 2, ca. 8, pa. 347.

The Lord by covenant hath promised to furnish his people with all needfull blessings pertaining to this life, that being freed from cares about them, they might, with greater freedome, attend upon his service, par. 2, ca. 8, pa. 147, 353.

In speciall the Lord promiseth length of dayes, health, strength, wealth, favour, peace, joy, good successe, safety, good name, and all these not onely to the righteous themselves, but to their children and posterity, pa. 348, 349, 350.

To wicked men God vouchsafes outward things of common bounty, to his children they are gifts of love and speciall goodwill, par. 2, ca. 4, pa. 260.

Earthly blessings are some small pittance of our childs portion, par. 2, ca. 4. pa. 260. & ca. 8, pa. 367.

The worth of *Earthly blessings* is great, specially when they be given in love and mercy, as gifts of the Covenant, par. 1, ca. 5, pa. 63. & par. 2, ca. 8, pa. 367.

It is necessary we should believe these promises, pa 350, 351, &c.

The

The godly are allowed to live by faith touching these *temporall* promises, pag. 352.

The relation which is betwixt God and his people should encourage them to rest upon him for *earthly* good things, pag. 354.

This gift the Lord gives to the man whom hee doth approve, to gather and use *earthly blessings* with delight and comfort, so that his state is comfortable, though his revenewes be small, pag. 355.

The patient expectation of the Saints hath confirmed this, that God will not bee wanting to his children in things of this life, ibid.

Faith receiveth the free and gracious promises of God concerning the *blessings* of this life, par. 1, ca: 5, pag. 63.

Beliefe in these promises bringeth forth contentment, incourageth to diligence, quickeneth in adversities, &c. ibid.

By faith the *temporall* gifts of God are sweetned and sanctified unto us, par. 1, cap. 10, pag. 132, & par. 2, cap. 8, pag. 352.

It receiveth *earthly blessings* as pledges of Gods speciall favour, and lifteth them up to spirituall use, pag 133. & par. 2, cap. 8, pag. 363.

It preserveth from the use of unlawfull meanes, par. 2, cap. 8, pag. 356.

How the heart is affected upon such like considerations, ibid.

The acts of faith in respect of *temporall* promises and blessings, par. 2, c. 8, pag. 355, 356, 357, &c.

C

Calling.

IT is the ordinance of God that men should labour in some honest *calling*, par. 2, cap. 10, pag, 382.

God hath promised to protect and blesse them that doe the workes of their *calling* with diligence, ibid.

Our *calling* must be honest, that is, serviceable to Church, Common wealth, or private familie, pag. 389.

If faith doe not quicken, season and guide the workes of our *calling*, they are dead and carnall as they come from us, ibid.

The soveraigne remedy against the evils which we are apt to run into in the labours of our *calling*, is a lively faith, pag. 388.

Faith laboureth conscionably in the duties of an honest *calling*, yet without covetousnesse or distracting care, par. 1. cap 10. pag. 134, par. 2, cap, 8, pag. 357.

The acts of faith in respect of our *calling*, and the duties belonging thereunto, pag 389, 320, &c.

How wee may live by faith touching the good successe of that worke whereunto wee are *called*, which we find to be much above our strength or meanes, par. 2, ca. 10. pa. 396.

Diligence and cheatfulnesse in the duties of our honest *calling*, is a meanes sanctified of God, to procure freedome from Satans temptations, par. 2, ca. 6, pa. 297, 298, 308.

Care

Care.

Exceſſive *care* about earthly things is an effect of unbeliefe, pa. 2, cap. 1, pag. 204, 205.

Faith in the promiſes of earthly things doth kill covetous deſires, diſtruſtfull and diſtracting *cares*, par. 2, cap. 8, pag. 350.

Faith in the promiſes of everlaſting life doth eſtabliſh the heart againſt all worldly *cares* and feares, par. 2, cap. 4, pag. 251. & 267.

Faith in God in time of diſtreſſe expells vexations and diſtracting *cares*, par. 2, cap. 7, pag. 321.

Certainty.

There is a twofold *certaintie*, In ſenſe and in event, par. 1, cap. 7. pag. 82.

Things are to us according as we conceive them, which is not ever anſwerable to the evidence of the thing in it ſelfe, or to the *certainty* in regard of the event, pag. 83.

Things believed are in themſelves more *certaine* then things ſeene, but not apprehended by us with ſuch *certaintie* and aſſurance, par. 1, cap. 8, pag. 110.

Concluſions Theologicall are in themſelves as *certaine*, as are the principles upon which they are grounded, but alwayes they are not ſo infallible to our underſtanding and conſcience, par. 1, cap. 8, pag. 93, 110.

Change.

There is a twofold *change*; Phyſicall and of qualities, or Morall and of ſtate and condition, par. 1, cap. 7, pag. 89.

Faith mindeth us of our *change*, even when our mountaine ſeemeth ſtrongeſt, par. 2, cap. 8, pag. 362.

It doth foreſee *changes* and prepare for them, ibid.

Chriſt.

Faith is the worke of God the Father in *Ieſus Chriſt*, par. 1, cap. 2 pag. 8.

Chriſt is both a Lord and Saviour, par. 1, cap. 3, pag. 33.

Chriſt is the fountaine of the water of life, par. 1, cap. 4, pag. 41.

Chriſt is the life of the ſoule, par. 2, cap. 1, pag. 195.

Pardon of ſinne is proclaimed to miſerable ſinners in and through *Chriſt*, par. 2, cap. 2, pag. 211.

Faith goes directly to *Chriſt* for pardon, wee being in our ſelves ſinfull and accurſed. pag. 212.

Chriſt is the thing which faith embraceth to ſalvation, and whom it doth looke unto and reſpect, as it doth make us righteous in the ſight of God, par. 1, cap. 6, pag. 74, 75. & cap. 12, pag. 167, par. 2, cap. 2, pag. 218.

Chriſt is the full and adequate object of beliefe as it juſtifieth, par. 1, cap. 5, pag. 59.

Chriſt is the object of faith, not abſtractly or nakedly conſidered, but Chriſt with his benefits, par. 1, cap. 6, pag. 71.

In *Chriſt* Gods wrath is pacified towards us, par. 2, cap. 2, pag. 234.

Gods giving *Chriſt* is an incouragement

ragement to believe, pag. 234. 235.

Christ is made unto us of God wisedome and sanctification, aswell as righteousnesse and redemption, par. 2. cap 3. pag. 238.

The consideration of which should quicken to believe the promise of sanctification, pag. 248.

Christ as he is a justifier of us from the guilt of sinne, and a sanctifier of us from the power of sinne, is the wedding garment, par. 1. cap. 4. pag. 52.

Faith as the pipe conveyes grace from *Christ* the fountaine into the soule, par. 2. cap. 3. pag. 243. 244. 247.

They that would be enriched with grace, or persevere therein, must be knit to *Christ* by faith, pag. 244. & cap. 5, pag. 286.

See *Grace.*

Christ hath purchased for us life everlasting no lesse then righteousnesse, par. 2. cap. 4. pag. 249. The consideration of which should quicken to believe the promise of life. pag. 265.

Christ hath praid for his people that their faith should not faile, par. 2. cap. 5. pag. 276. 280.

Christ hath praid for perseverance against separating evils, par. 1. cap. 12. pag. 180.

Christ is the rock into which we must worke our selves by faith, that no weight of affliction may overwhelme us, par. 2. cap. 7. pag. 329, 330.

The spirit of wisdome and counsell, of strength and courage, was powred into *Christ*, of which we partaking by faith, are inabled to beare that best, with which God is pleased to trie us, pag. 327. 330. 331.

God and *Christ* is the onely object of true confidence and trust, par. 1. cap. 9. pag. 127.

God having given *Christ* to us, will deny us nothing that may be for our good, par. 2, cap. 8. pag. 352. 353.

Christ never rejected any that came unto him in weakenesse, desiring to be confirmed, par. 1. cap. 12. pag. 168.

Church.

The authority of the *Church* cannot be the ground of faith, par. 1. cap. 9. pag. 123.

The *Church* is subject to errour, neither hath it any truth immediately or by divine inspirations ibid.

The authority of the *Church* is a thing create, ibid.

Whatsoever credit the *Church* hath, it receiveth the same from the Scriptures, pag. 124.

The authority of the Pope, whom they call the *Church* virtuall, is the first ground and last resolution of the Romanists faith, pag. 125. 126.

It is impossible the *Churches* infallible proposall should bee the reason of a Romane Catholikes beliefe of Scriptures, unlesse it were the primary object of his beliefe, pag. 127.

Combate.

The servants of Christ are all souldiers, and have continuall warre with Satan, par. 2. cap. 6. pag. 290.

We

Wee are weake and feeble to withstand our spirituall enemies potent and vigilant to assaile, par: 2, cap: 5, pag: 277, & cap: 3, pag: 240.

Bee the *combate* never so hot, faith will not yeeld to corruption, par: 2, cap. 6, pag: 291.

Faith is the shield of the soule to defend it against all the fiery darts of the Divell, pag: 193, 294. & cap: 7, pag: 317.

God hath given his servants many encouragements to fight valiantly, and made them many promises of strength and victory, pag: 290, 291.

The craft of Satan is great to deceive, his power great to molest, but if we be valiant in the Lord, we shall get the victory, pag: 291, 292.

To doubt and feare because we are exercised in spirituall *combates*, is to lay aside our harnesse because we are called forth to battell, pag: 292.

Faith is the first thing that is formed in a Christian, wherewith God furnisheth him when he cals him forth to the *encounter*, pag: 293.

God calleth not forth his servants to the *conflict*, untill hee have enabled them to make resistance, par: 2, cap: 6. pag: 304.

See *Temptations*.

Comfort.

Faith may be strong when wee have no sense or feeling of mercy or *comfort*, par: 1, cap: 12, pag; 177.

Sometimes the godly walke without *comfort*, because they put it from themselves, pag: 179.

Oftentimes God causeth his children to seeke long before they find *comfort*, ibid.

It is Gods worke to give *comfort*, it is our duty to waite for it in the way of obedience, ibid.

Comforts when they come are usually proportioned to the measure of tribulation, and multitude of fervent prayers powred out before the Lord, pag: 180, & par: 2. cap. 7, pag: 340, 341.

Commandements.

Whatsoever the servants of God did upon common grounds and reasons, pertaining to us no lesse then unto them; that duty belongeth unto us aswell as unto them, and their example is for our imitation, par: 2, cap. 1, pag: 200.

Speciall *commandements* given by priviledge to some peculiar persons, belong not unto them, who have received no such warrant: but if the immediate ground be common, the duty it selfe reacheth unto us, ibid.

The *precepts* of sanctity and holinesse bind the conscience to obey God, as well as the promises bind to trust in God, par: 1, cap: 5. pag: 66, par: 2, cap: 9, pag: 371.

The *commandements* of God are laid before believers, not as the cause for obtaining eternall life, but as the way to walke in unto eternall life, assured unto us by the free promise and gift of God, par: 1, cap: 8, pag: 112.

Faith uniteth the heart to the promises, and glueth it fast to the *commandements*, par: 1, cap: 7, pag: 31, 32, 33. par: 2, cap: 1, pag. 196, 197. & cap: 2, p. 227. & c: 4, p 254.

Fa th

Faith cleaveth unto the *commandements* as just, equall, honest and good, in all things, and at all times to bee obeyed, par: 1, cap: 5, pag: 66, 67.

To the leading of a Christian life, it is necessary, that by faith we adhere and sticke fast unto the *Commandements*, par. 2, cap: 9, pag: 370.

Want of believing the *precepts* is the cause why many are kept under of inordinate passions, pag, 371.

It is necessary a Christian should rest upon God for abilitie to doe what he requireth, pag: 372, 373. and that hee will accept their willing (though weake) service, pag: 373, 374. See *obedience*.

Comming to Christ.

Comming to Christ is a spirituall motion of the heart and affections towards *Christ*, par: 1. cap: 3. pag. 28.

The receiving of *Christ* is not onely a comprehension of the understanding, but an embracing of the heart and affections, par: 1, cap: 3, pag: 27.

Wee put on *Christ* when by an assianced knowledge and consequent affections wee *come* more and more to bee united with him, par: 1, cap: 4, pag: 52.

Communion with Christ.

By faith wee are maried unto *Christ*, and have *communion* with him in the death and resurrection, par: 1, cap: 10, pag: 132.

A true believer, though never so weake, doth possesse *Christ* with all his benefits, par: 1, cap: 10, pag: 146. & cap: 12, pag: 167.

The increase of faith makes our *communion with Christ* more sweet and comfortable, pag: 148.

Confession of faith.

Faith (if firme) bringeth forth *confession*, par: 1, cap: 4, pag: 51.

Faith which bringeth forth sincere *confession* is coupled with love, but *confession* it selfe is an effect of *faith*, ibid.

Faith put for unfained *profession of faith*, par. 1, cap 1, pag: 3.

Confesson of sinne.

Confession of sinne is requisite to the obtaiuing of pardon by faith, par: 2, cap: 2, pag: 216, 233.

How the *confession* of the true believer differs from the temporarie, pag: 216, 217.

The promises made to him that truly *confesseth* his *sinnes*, pag: 217

Sinne, and our miserable estate by reason of it, must bee *confessed* and bewailed, that wee may believe the promises of Iustification, par: 2, cap: 2, pag: 216, 233. Of Sanctification, cap: 3, pag: 241, 245. Of Adoption and the everlasting Inheritance, ca. 4, pag: 262, 263. Of Perseverance, cap. 5. pag. 287, 288.

The *sinnes*, which set open the soule to temptation, must be *confessed*, par: 1, cap: 12. pag: 171, 173. &c. par: 2, cap: 6, pag: 304, 305.

In affliction and distresse wee must *confesse* our *sins* with hatred and godly sorrow, par: 2, cap. 7. pag: 344.

Whensoever faith comes to receive

receive the seale of pardon, it *pleads guiltie*, par.2. cap. 11.pag. 417.

Confidence.

The kinds of *Confidence*, par.1. cap.1.pag.4.

Substance put for *Confidence*, par.1.cap.3.pag.29.

Confidence as it doth embrace Christ with certaine affiance, is the forme of faith; as it begetteth *confidence* of liberty, it is an effect of faith,pag.30.

Confidence in God doth the more bind and oblige him (as it were) to doe us good, and to deliver us from evill, par.2.cap.7.pag. 319. To showre his blessings plentifully upon us,cap.8.pag.351.

The faithfull have promised themselves helpe, and *confidently* begged aid,because they *trusted* in the Lord,pag.319.320.

Confidence is opposed to doubting and distrust, par.1. cap.3. pag. 31.

Confidence in the flesh is an effect of unbeliefe, par.2.cap.1.pag. 203.204.

They are accursed who *trust* in Man,par.1.cap.9.pag.127.

Faith in God in time of distresse drawes the heart from carnall *repose* in meanes and friends, and estrangeth from the use of unlawfull meanes of helpe, par.2. cap.7.pag.321.329.

He will never renounce carnall *supports* that makes not God the *stay* of his soule for outward things,par.2.cap.8.pag.351.

Conscience.

Guiltinesse of *Conscience*,which is ever fearefull, causeth unquietnesse and impatience in affliction, par.2.cap.7.pag.322.

Contentation.

Faith seeth riches in God, submitteth to his wisdome,resteth in his love, and so maintaines a Christian in some measure of *contentment*, par.2.cap.8.pag.358.& cap.10.pag.395.

To live by faith in the abundance of all things, makes way for patience, *contentednesse*, and sound peace in the depth of miserie,pag.360.

Covenant.

The *Covenant* which God hath made with his people, is an everlasting *Covenant*,par.2.cap.5 pag. 272.273.

The *Covenant* of God made in Christ should encourage to believe the promise of pardon, par. 2.cap 2.pag.234.

Sanctification is promised in the *covenant* of grace,par.2 cap.3. pag.238.

Perseverance is promised in the *covenant* of grace,par.2.cap.5.pag. 272.273.289 290.

To the children of God earthly blessings are gifts of the *covenant*, part of their childs portion,and so received by faith, par. 2. cap. 4. pag.260.& cap.8 pag.363.

In the *Covenant* of grace God giveth what he requireth, par. 2. cap.3. pag.239:& cap.9 pag.368. 369.

The condition of the *covenant* is promised in the *covenant* it selfe, cap.4.pag.273.

It is not the cause of fulfilling the promise. pag. 275.

The externall betrothing by *Covenant* may be broken, but not the internall. pag. 273. 274.

The benefits promised in the *covenant* being cõpared amongst themselves, one is as it were a condition to another, but they be all effects in respect of the grace and free favour of God, promising them in *covenant*, and certainely conferring them upon whom he will pag. 273.

Courage.

Christians being spirituall souldiers must put on *Courage*. par. 2. cap. 6. pag 293.

Cowardise doth encourage Satan, *courage* daunts him; pag. 293 297. 298.

No *courage* without faith. ibid. & cap. 7. pag. 316.

Faith maketh *couragious* and hardy in the profession of the Gospell, even to the losse of goods and liberty. par. 1. cap. 10. pag. 134.

It puts into us *courage* and constancy, to fight against the strongest lusts, and set upon the practice of the most difficult duties. par. 2. cap. 9. pag. 382.

It *encourageth* to the most difficult, painefull, and (in the worlds esteeme) disgracefull workes of our calling par. 2. ca. 10. pag. 391. 392. 399.

The Devill will renew his assaults against us, and we must renew our *courage* and strength against him, pag. 295. 300.

D

Earthly Delights.

THe abuse of *Earthly delights* many wayes hurtfull. par. 2. cap. 8. pag. 366.

Deliverance.

God hath promised to his children *deliverance* out of trouble. par. 2. cap. 7. pag 314.

Faith after serious humiliation of the soule, bringeth tidings that God will send helpe and *deliverance* in fittest season, p 325. 326.

God usually granteth *deliverance* when the afflictions of his servants bee increased, and sends helpe when to sense and reason it is furtheft off. pag. 332. 333.

Gods promising *deliverance* propounds the depth of misery as an argument to move his people to believe his promise, pag. 334.

The people of God praying for *deliverance*, propound the depth of misery as an argument to move the Lord to heare their prayer. pag. 335.

Faith believeth one contrary in another, and out of deepest distresses gathers assurance of sweetest *deliverances*, pag. 333. 334.

Desire.

Desire is either of want or complacency. par. 2. cap. 4. pag. 275.

All holy *desires* kindled by faith. par. 1. cap. 12. pag. 214.

To *desire* and long after forgivenesse an act of faith, ibid.

This *desire* ariseth from the necessity and excellency of forgivenesse, pag. 214, 215.

It is not a dead or sluggish wish, but a deliberate *desire*, attended with a proportionable care to get the thing desired, p. 215, 216.

Earnest *desire* of more grace is not taken away, but increased by the participation of grace, par. 2, ca: 4, pag. 275.

Faith in receiving the Lords Supper doth sharpen spirituall *appetite*, and stirrs up hungring and thirsting after Christ and his benefits, par. 2, ca: 11, pag. 417.

In temptation the godly are oft deceived touching their *desire* of grace, par. 1, ca: 12, pag: 187.

Diffidence or *distrust*

Diffidence in Gods power, mercy, goodnesse, truth and providence is to be abandoned, par: 1. ca: 12, pag 181.

The hope of preservation staying upon our owne strength, is selfe-confidence, and the feare of falling away arising from the sense of weakenesse is *diffidence* in God, ibid.

Distrust bredeth niceness, feare and sluggishnesse, par: 2, ca: 10. pag: 392.

Distrust in the temporall promises hath driven the faithfull to many hard shifts, beene the occasion of diverse slips and falls, par. 2, cap. 8, pa. 352.

Distrust in the promises of perseverance is the cause of many perplexities, wherewith Christians are entangled, par 2, cap. 5, p. 277.

How God doth order this temptation to doe his children good, ibid.

Doctrine.

All Christians should acquaint themselves with the *doctrine* of faith, par. 1, ca: 1, pa: 1.

The summe of *doctrine*, to be believed to salvation, is explaned in the Creed: but the *doctrine* of faith is one thing; the private act of the heart, relying upon the promises of mercy, another, par: 1, cap: 6, pa: 77.

What *doctrines* are called matters of faith, par. 1, ca: 5, pa: 58.

In a large acceptation, all truth revealed by God in his Word, is a matter of faith: strictly and properly, they are called matters of faith, which pertaine to the nature and essence of faith, ibid.

Doubting.

Doubting may sometimes accompany firme assent, par. 1, ca. 3, pa. 20.

Faith is oft mixed with *doubting* through our infirmity, ibid. & ca: 6, pa. 82.

Faith doth sometimes waver and stagger touching the very principles themselves, and immediate Word of God, par. 1, ca. 8. pa. 93. 108.

Many good Christians live long in feare and *doubt*, who would be content to take any paines to bee setled in assurance of Gods love. par. 2, ca. 2, pa. 227.

Misconceit that God hath made no promise of mercy unto them, is the main cause why many Christians *doubt* and feare, p, 230.

Ignorance of the nature of faith, the way to get assurance, and the true use of sanctification, is the cause why many *doubt*. p. 231.

Many that truly believe, cannot certainely affirme that they believe, par: 1, ca: 3, pag: 18.

It is not the office of faith to maintaine feares and *doubts*, but through the strength of corruption and weakenesse of faith we are oft assaulted, par. 1, ca: 8, pag: 92.

Motions to distrust argue faith to be weake, par: 1. cap: 10, pag. 142. & cap 12 pag: 166. but faith may be true and lively that is but weake: pag, 167.

In respect of the believer himselfe *doubting* is a weakenesse to be withstood and overcome; but by the wise providence of God it is disposed for his good p: 169, 170.

Troubles and feares by the wise providence of God make for the increase and confirmation of faith. par: 1, ca: 8, pag: 111.

We may not approve *doubting* for the good that God workes by it. pag: 112.

In the middest of all feares faith is still running unto God. par: 1, ca. 8, pag 95.

E

Election.

Election is an act immanent and eternall, par: 1, cap: 7, pag: 89.

The word of life, not the secret decree of God, is the rule according to which wee must walke. par: 1, cap: 12, pag: 166.

Wee are bound to receive the offer of mercy and forgivenesse made in the Gospell without looking into the booke of Gods Election, ibid.

If Satan tempteth us to doubt of the promises, because we know not whether we be of the number of the *Elect*, wee must hold such suggestions to arise from the Spirit of errour, and not hearken unto him, ibid.

We come to know our *Election* by the effects thereof, as Faith, Iustification, Sanctification, par: 1. cap: 7, pag. 85.

Errour.

All *Errour* or misbeliefe doth not destroy the truth of faith, par: 1, cap. 3, pag. 21.

Evidence.

MAny objects of faith may also be *evident*, par. 1, c. 3, p. 19.

There is an *evidence* direct, and an *evidence* by consequence, p. 22.

The apprehension of the joyes of heaven cannot bee distinct in this life; but that God hath provided such joyes is certaine and *evident*, pag. 23.

Examination.

Examination of doctrines by the touch-stone is commanded of God. par. 1, cap. 3, pag. 17.

We must *examine* our hearts to find out the sins which haply do hinder comfort, par. 1, c. 12, p. 178

If God blesse us not according to promise, the first work of faith is to ransacke and fanne the soule narrowly, to find out and remeve whatsoever doth offend, par. 2, ca. 8, pag. 357. & cap. 10, pag. 395.

Examination of our hearts is a neceſſary duty, but to be done in due order, ſo as wee bee ſtirred up unto, not driven from the practice of other duties no leſſe needfull. par. 2. cap. 6. pag. 303.

Faith teacheth in time of affliction to *examine* our wayes that wee may find out what is amiſſe. par: 2, cap: 7, pag: 321, 339.

Example See *Commandement* and *Promiſe*.

Experience.

Experience and ſenſe is a ſtay or prop for our better eaſe, not the ground upon which our faith leaneth, par: 1, cap: 12, pag: 177.

Faith goeth before *experience*, and waiteth for ſalvation in the depth of miſery, grounding it ſelf upon the tender mercy and faithfull promiſe of God, ibid.

Experience is of great uſe in a godly life to confirme faith, &c. par: 2, cap: 10, pag: 389, par: 1, cap: 11, pag: 163.

The ſmalleſt beginnings are pledges of greater favours, par: 1, ca: 12, pag: 171.

Preſent and former bleſſings aſſure of future protection and comfort, par: 1, cap. 3, pag: 23. becauſe God is unchangeable, the ſame for ever, par: 1, cap: 11, pag: 163.

Having once found ſtrength and *deliverance* in temptation and diſtreſſe, by flying to God in Chriſt, wee know by *Experience* what to doe, when ſuch like ſtate returneth on us, par: 2, c. 7, p: 301.

Experience of Gods dealing with us in former diſtreſſes is a meanes to ſupport faith in preſent troubles, pag: 333.

Experience of Gods power and goodneſſe in bringing us alive into the world, ſhould bee a meanes to ſupport faith in the moſt hopeleſſe condition, pag: 333, 345.

F.

Faith.

Diverſe acceptations of the word *Faith*, par. 1, cap: 1, pag. 2, 3.

How and in what reſpects *faith* is neceſſary, ibid.

Sorts of *faith*, ibid.

What theſe phraſes, *Faith of Chriſt*, & *Faith which is by Chriſt*, *Faith on Chriſt*, and *Faith in Chriſt*, do note, pag. 5.

There is a fained and dead *faith*, and a ſoveraigne, well rooted, unfained *faith* par: 1, cap: 4, pag: 45, 54.

The Author and worker of *faith* is God in Chriſt by the Holy Ghoſt, par: 1, cap: 2, pag: 7, 8.

A twofold worke of God in producing *faith*, pag: 10, 11.

Faith is a free worke of Gods grace, par: 1, cap: 2, pag: 7.

Though God give not *faith* unto all men, hee violently withholds *faith* from none that ſeeketh it, pag: 14.

As the beginning, ſo the increaſe and progreſſe of *faith* is of God, pag: 11.

How *faith* is the worke of God, and the act of man, pag: 12.

Knowledge concurres to the being of *faith*, par: 1, cap: 3, pag: 15 16. See *Knowledge*.

Faith and evidence may ſtand together, pag: 19.

Faith and Science are habits that may ſtand together, ibid.

Faith is an aſſent, pa. 18, 19. See *Aſſent.*

In it owne nature *faith* is oppoſite to doubting, pa. 20, & ca. 8, pa. 92

Faith muſt be entire in all fundamentall points, pa. 21.

Faith is an affiance, See *Affiance* & *confidence.*

Severall words uſed to expreſſe the nature of that *faith*, which the Lord requires of his people, pa. 24, 25, 26.

How *faith* is the ſubſtance of things hoped for, and the evidence of things not ſeene, p. 23. 29

Confidence oft put for *faith*, pa. 26.

Difference betwixt *faith* and hope, pa. 30.

Faith ordinarily ruleth where it dwelleth, but the rule is mild and gentle, pa. 35.

The ſtrength of *faith* is equall to the promiſes of life, and to the offices of piety and love. pa. 33.

Faith is oppoſed to wavering, double-mindednes, diſobedience. ibid.

Faith diſperſeth the vertue of the Word into every faculty of the ſoule, pa. 34, & ca: 10, pa. 139. par. 2, ca: 9, pa. 380.

Faith for nature is a ſpirituall taſte, howſoever defective for degree, pa. 37. See *Spirituall taſts.*

Faith admits many interruptions, ca: 4, pa. 38.

Love is not the ſoule or life of *faith*, par. 1, ca: 4, pa. 38. See *Forme* and *Love.*

Faith worketh by love, and is not wrought by love, p. 41, 44. 52.

Faith is the meaſure of love. pa. 41.

How the goodneſſe of God is the object both of our *faith* and love, pa. 39. 40. See *Goodneſſe of God.*

In reſpect of ſpirituall life *faith* is more neceſſary then charity, p. 42. and if wee conſider man privately, and for his owne uſe, ibid. & when we ſpeake of the meanes of Juſtification, *faith* muſt be preferred, pa. 43.

In what ſenſe the Apoſtle ſaith, *As the body without the ſpirit, ſo faith without workes is dead.* pag. 43, 44.

Faith ſtirreth up and directeth all other graces of the ſoule in their operations. par. 1, ca. 4. pa. 39. 44.

It is no true *faith* which is ſevered from good workes, pa. 54. 56.

How *faith* is perfected by works pa. 44, 45.

Faith moveth and ſtirreth affections, according as the nature of the thing believed ſhould and ought to worke; as of the Creation, Providence, Miſery of Man by ſinne, Myſteries of Godlineſſe. par. 1, ca. 5. pa. 60. 61.

Faith doth reſt upon and embrace all the promiſes, and that ſo much the faſter, as the promiſes be the more excellent, pa. 61.

Faith ſtayeth upon the word of promiſe, and is confident of things, to reaſon incredible, in nature impoſſible, &c. par. 1, ca. 10, pa. 133.

Faith is directed to **God**, in and through Jeſus Chriſt, our neare kinſman, who hath taken our nature; which ſhould encourage us to believe, p. 1. c. 11. p. 152.

Faith cannot take and leave, yeeld and with-hold assent at pleasure, part and mangle, divide with times, seasons, and private respects, pag. 66, par. 2, ca. 9, pag. 380.

What God approveth, that is pleasing to *faith*, though crosse to age, education, custome, credit, &c. ibid.

Faith subdueth the strongest passions as well and (if due and right comparison bee made) as much as the weakest, pa. 67, 69, 70. & ca: 10. pa. 139. pa. 2, ca. 9. pag. 376.

In particular practises the *faithfull* may faile, but the constant resolution of the believer is to cleave unto God, pag. 68.

Faith is necessary to salvation, but full assurance, that I believe in such sort, is not of like necessity, par. 1, ca. 7, pag. 84.

The dayes of *faith* are as the seasons of the yeare, some faire, some foule, par. 1, ca 8. pag. 92.

There is a state wherein *faith* is a smoking weake, desiring it could believe, rather then getting up to feele it selfe believe, pa. 94. In which case want of feeling argueth not want of *faith*, pa 1, ca. 12. pa. 169.

Christians cannot alwayes iudge of that they do, nor of the great consequences thereof, though *faith* be not troubled, pa. 94.

There is a state wherein *faith* is exercised with temptations ibid In which the weake in *faith* must not measure themselves by their owne present feelings and infirmities, par. 1, cap: 12, pag. 169.

Sometimes the strong *faith* is strongly shaken and greatly assaulted, pag. 95, See *Temptations*.

Faith that is sincere in quality, is ever found in degree, and doth confirme and strengthen it selfe every day more and more, par. 1, ca. 3, pag. 35. *Faith* is sometimes little and weake par. 1, cap. 4 pag. 50.

There are diverse degrees of *faith*, little *faith*, great *faith*, full assurance of *faith*, par. 1, cap. 8. pag. 109. ca. 10, pag. 140. par. 2. cap. 3. pa 244.

The *faith* of the elect is sincere, the *faith* of some perfect in comparison of others, but absolutely *faith* is perfect in none, pag. 141. par. 1. ca. 12. pag. 189.

Faith is imperfect extensively and intensively, pag. 141.

The *faith* of the weakest Christian is sufficient to salvation. pag. 142.

The degrees of true and lively *faith* may be considered according to the diverse growths which God bringeth his children unto, their time and meanes of grace. pag. 143.

Foure degrees of *faith*, ibid.

Faith is weake in knowledge, assent, confidence and the fruits thereof, pag. 143, 144.

The weakest *faith* is advisedly resolved to sticke fast unto the promises of life, as much better then the pleasures and profits of this life. ibid.

Faith weake in one respect may be strong in another, pag. 145.

A weake and strong *faith* differ not in nature and plantation, but in degree, pag. 146.

The benefits of the weakest *faith*, if true and lively. ibid.

&

& cap. 12. pag. 167.

We should strive to be strong and rich in *faith*, par. 1, ca. 10. pag. 146, 147.

Weake *faith*, if sound, will grow and increase, ibid.

The benefits of strong *faith*, p. 147, 148.

Meanes for the right planting of *faith*, par: 1, cap: 11, pag 153. 154. &c.

Faith once obtained is seriously to be regarded, pa. 158, 159, &c.

The labour taken about the preservation of *faith* is more sweet then any pleasure or delight in the world, pag. 160.

Meanes whereby *faith* is strengthened and confirmed, pag. 160. 161. &c.

We must esteeme *faith* to bee our richest jewell, and most precious treasure in this life, ibid.

Faith increaseth by exercise, and groweth by continuall use. pag. 164, pa. 2, ca. 1, pa. 193.

Many evills follow the weakning of *faith*, ca. 12, pa. 164. and no lesse the neglect to nourish and preserve it, par. 1, cap, 11. pag. 160.

Faith may be true, though much were amisse when first wee received the truth, par. 1, ca. 11, pa. 170.

Sight of *faith* may be hid from our knowledge, and the lively functions thereof intermitted, par. 1, ca 3, pa. 18, & ca. 12. pa. 173, 174.

Faith may be strong, when we have no sense nor feeling of mercy, pag. 177.

Faith sets an inestimable price upon the pearle of the Gospell, par. 2, ca. 9, pa. 376.

In the workes of our calling *faith* teacheth to leane upon the living God, and not on our skil, and cunning, par. 2, ca. 10. pa. 390.

It submitteth to Gods direction, pa. 397. dependeth upon his helpe and assistance, ibid. waiteth for good successe, pa. 399.

Faith feedeth upon every part of the Word, getteth interest in every promise, and sucketh vigour out of it, par. 2, ca. 11. pa. 406.

The *Faith* of one may helpe to obtaine for another, so farre as it moveth to pray for others, par. 1. cap. 10, pa. 140.

Faithfulnesse.

Faith put for truth, fidelity or *faithfulnesse*, pa. 1, ca. 1, pa. 2.

Faith causeth diligence and *faithfulnesse* in all workes and businesses of our calling. par. 2, ca. 10, pag 390, 391.

Falling.

Many good Christians through feare of *falling* away are entangled with divers perplexities, par. 2, ca. 5. pa. 277, 279.

The Temporary believer who was never knit unto Christ as a living, naturall, and proper member, may *fall* away from that which he seemed to have: but the true believer, who receiveth new supply of grace continually from Christ the fountaine of grace, shall never be utterly destitute, pag. 286.

The godly may fall into some foule and enormious crime wasting conscience, and for a time lose

looſe ſome degree of newneſſe of Spirit, cleaneſſe of heart, comfort of the Holy Ghoſt, and peace of Conſcience, par. 1, ca: 8, pa: 118.

Faith ſhewes a man his owne weakeneſſe, how apt he is not only to *fall*, but to *fall* away, ſtirres up holy jealouſie & ſuſpition leſt he ſhould *fall*; but yet makes confident in God through Chriſt to be upheld, pa: 282, 283, 287, 288, 289.

He that truſts not in himſelfe, but in the power of God, will, though he *fall* oft, ſtill have hope, and renue his courage to ſet upon his enemies after ſome foiles received, pa, 2, ca: 6, pa. 295.

Feare.

Feare is a deceitfull and malitious paſſion, tyrannicall, raſh and inconſiderate, proceeding many times from want of judgment, more then from the preſence or approach of evill to bee feared. par: 1, ca. 12, pa: 181.

Feare, doubting, feebleneſſe, fainting, nice tenderneſſe or melting of heart in trouble, proceeds from infidelity and diſtruſt, par: 2, ca: 7, pa. 330.

Exceſſive *feare* brings that upon us from which wee eſpecially deſire to be freed, ſets open the heart to Sathans malicious temptations, and binds the hands that they can make no reſiſtance, par. 1, ca. 12, pa. 185; par. 2, ca. 6 pa. 297, 298.

An afflicted ſpirit, toſſed with *feare* & terror, through the temptations of Sathan, is unable to judge of it owne eſtate, par. 2, ca: 6. pag. 301, 302.

Slaviſh *feare* is to be ſtriven againſt; but *feare* of caution to bee cheriſhed, par. 2, ca: 12, pa. 422.

Forgiveneſſe, See *Remiſſion.*

Forme.

The *forme* is the beginning of actions, par. 1, ca: 4, pa. 40.

There is a *forme* eſſentiall and accidentall, ibid.

It is the eſſentiall *forme* or act of faith to accept of the promiſes of mercy, pa. 39.

Charity may be called an accidentall *forme* of faith, pa. 40.

Faith is not quickened by charity or the workes of Charity, but quickeneth, pa. 44.

Free-will

It is not the good uſe of a mans *free-will* that makes him differ from other men, par. 1, ca. 2, pa 9.

There are no ſeeds of faith in our nature, ibid.

Of our ſelves we have no power to believe, or prepare our ſelves thereunto, pag, 7.

The infuſion of faith is neceſſarily precedent to the act of faith par: 1, ca: 10, pa, 136.

Man cannot naturally either ſee and perceive, or will & deſire the things of God, pa, 10, 11.

There is no naturall diſpoſition in the will of man to come unto God. pag. 11.

It is God that inclines the will agreeably to the diſpoſition of it to come unto him, ibid.

How it is true that wee believe becauſe we will believe, pa. 12.

Faith is a work, not of the pow-

er

er of our *free-will*, but of the efficacy of grace, par. 1, ca. 10, pa. 136.

The lesse able we are to believe, the more carefull should we be, to use the meanes, that God hath ordained, that we might obtaine it, pag. 14.

If faith were the worke of our *free-will* it might well perish, par. 2, cap. 5. pag. 289. We could have no rest or quiet concerning our future estate, pag. 279.

He that relies upon the good use of his *free-will*, must necessarily ascribe the praise of his perseverance in part, if not principally, unto himselfe, par. 2, ca. 5, pa. 281.

Frugality.

He that expects Gods helpe, when meanes faile, cannot lavish indiscreetly when his cup runneth over, par. 2, cap. 8, pag. 357. 367.

G.

Gifts.

Faith is a *gift* of God most free and profitable, par. 1, ca. 2, pag. 7.

It is a *gift* of free, eternall, and unchangeable love, pa. 9.

Goodnesse of God.

The *goodnesse of God* is the object of our charity, by being first the object of our faith, par. 1, cap. 4. pag. 39, 40.

Our affections cannot in love move to, and unite themselves with God, till by faith we know him to be an amiable object for us sinners to embrace, pa. 43.

Gospell.

Faith put for the *Gospell*, par. 1. ca. 1, pag. 2.

Grace or free favour.

It is through *Grace* that men believe, par: 1, ca. 1, pag. 7.

It is of *grace* that one doth believe, and not another, pag. 3.

Grace or mercy is freely promised that we might believe, and vouchsafed to him that doth believe, par. 2, ca. 2, pag. 212.

Life is through faith, that it might be of *grace*, par. 2, c. 1, p. 196

Pardon of sin is of faith, that it might be of *grace*, par. 2, ca. 2, pag. 211. 212.

Salvatiō it self is of *grace*, as well as any benefit we have, tending thereunto, par. 2, cap. 4, pag. 252. Which should quicken faith in the promise of salvation, pag. 265.

Grace or gifts of grace.

Faith acquaints a man with his emptines of *grace*, par. 2, c. 3, p. 241

Faith is diligent in the use of the meanes of *grace*, but resteth not in them, pa. 242.

Faith being the pipe which conveyes all *grace* from Christ the fountaine, they that would be inriched with grace, must bee knit unto Christ by faith. pa. 244. The want of this is the true cause, why men labour in vaine to practise some particular vertue, pag. 244.

They that would persevere in *grace*, must be knit to Christ by faith, par. 2, ca, 5. pag. 286.

The believer doth not relie upon those sanctified *graces*, which are given unto him, that he might be

be qualified and fitted to plead for *grace* and mercy, par. 2, ca. 2. pag. 213.

Grace is given freely, not deserved by workes, yet by the appointment of God, he that would encrease in *grace*, must employ what he hath received, par. 2, ca. 3. pag. 243.

We are assured from God that he will perfect the worke of *grace* which he hath begun, par. 2: ca: 5. pag. 275. and ca. 9. pag. 375.

The least measure of sanctifying *grace*, is an earnest of further *grace* to be received, par. 2. ca. 3. pag. 245.

Grace is an evidence, pawne, or earnest, yea the beginning of glory, par. 2, ca. 4. pag. 253, 255, 256.

According to the measure of *grace* received, so is the life of glory begun in us, ibid. & pag. 268.

Livelinesse and activenesse may be lesse when the truth of grace is the greater. par. 2. ca. 6. pag. 311. & par: 1. ca. 12. pag. 187.

Grace may be true whiles it is small, par. 1. ca. 12, pag. 172.

None attaine to perfection of *grace* in this life, ibid. Therefore we must seeke to be cured of our weakenesse, and not despaire of life, ibid.

The *grace* of God workes not alwaies alike in his children, par. 2. cap. 6. pag. 303. 311. par 1. cap. 12 pag. 187.

The effects of *grace* doe not alwaies appeare the same, yea sometimes they seeme to be quite overwhelmed. par. 1, ca: 8. pag. 92.

Graces may lie hid, and worke in respect of our acknowledgement insensibly. par. 1. cap. 12. pag. 173. 186.

The *graces* of God do ebbe and flow in his servants, pag. 173.

In Gods dearest children there may be decay of *graces* in part, and for a time, pag. 172. 173 Lest if we had attained facility in all things, we should thinke that our owne, which is meerely his work. pag. 173.

The Lord many times withdrawes the use of some particular *grace*, that some other may in greater measure shew forth it selfe, ibid.

In the time of temptation the godly want the sight of Gods *graces* in them, par. 2. cap. 6. pag. 301.

This comes to passe, sometimes through feare, sometimes through pettishnesse, pag. 301, 302.

Grace may appeare to others when in the time of temptation a godly man cannot discerne it in himselfe, par. 1. ca. 12. pag. 190: par. 2, ca. 6. pa. 302, 303, 311.

True *grace*, well planted in the heart, how weake soever, shall hold out for ever, par. 1, ca. 12. pa. 182.

The long and manifold temptations, wherewith the godly are exercised, is to them an argument of *grace* received, pa. 303. 304.

In respect of the exact measure of *grace* and strength, the regenerate are oft deceived, but of the truth of *grace* they may be assured, par. 1, ca. 8, pag. 100.

He that sees himselfe miserable by sinne, though hee can see no *grace* in his soule, is called to come unto Christ, and believe, that hee might receive of his fulnesse, par. 1, cap. 12, pag. 176, 190. 191.

par.

par. 2. ca. 6. pag. 302, 303.

Glorie.

Faith in the promise of pardon maintains the *glory* of Gods grace intire, par. 2. ca. 2. pag. 213.

It is a great *glory* to God that we live by faith on him concerning our future estate, par. 2. ca. 5. pag. 281.

In time of temptation we glorifie God by beleeving, and give him as it were a testimoniall of his truth, power, mercy, and goodnesse, par. 2, ca. 6. pag. 292.

God is hereby much glorified, that we relie upon him in time of distresse, par. 2. cap. 7. pag. 319.

H.

Habit.

NOt the *habit* of faith (though that be necessary) but the act of faith is that which God commandeth in the Scripture, par. 1. cap. 1. pag. 5. 6.

God infuseth the *habit* of faith into man, whereby hee giveth to will to come unto Christ, pag. 10. 11.

Heart.

In Scripture the *heart* is taken for the whole soule, with all its powers and operations, par. 1. ca. 10. pag. 138.

The seate of faith is the *heart* contrite, humbled, bewailing sin, denying it selfe, and affected with desire of remission of sinnes, pag. 137.

Faith seasoneth every faculty of soule, reasonable and sensuall, par. 1. cap. 3. pag. 34. par. 2. cap. 9. pag 387.

By faith Christ dwelleth and ruleth in our *hearts*, par. 1 cap. 10 pag. 132. par. 2. cap. 9. pag. 378.

The whole *heart* noteth the integrity and uprightnesse of the soule, not the perfection of grace without any infirmity or defect. par. 1. cap. 8, pag. 101.

The *heart* unregenerate is deceitfull, the *heart* regenerate is true and faithfull, pag. 100.

In some particular resolutions, the faithfull may be ignorant of their owne *hearts*: but of their generall purpose they may be truely perswaded. ibid. pag. 114. & ca. 12: pag. 274.

Heaven.

Did men know the worth and glory of the Kingdome of *heaven*, they would seeke it with all earnestnesse, par. 2, cap. 4, pa. 267. 268.

Men oft seeke earthly things, and misse of their desires; but the promise of *heaven*, is sure and stedfast, ibid.

Sloth and carelesnesse, in seeking *heaven*, is more to be condemned, then in matters of the world, par. 2, cap. 4. pag. 264 will cause more griefe and heart-breaking, pag. 268.

Historicall Faith

Historicall faith what it is. par. 1. cap. 1. pag. 3. and why called *historicall*, ibid.

Wherein faith *historica'l* and Justifying

Justifying agree, par. 1, ca. 4. pa. 49.

Holinesse.

Our strength is too weake for the worke of *holinesse*, if therfore wee bee not perswaded that God will be with us in it, we must needs faint and be dismaid, par. 2. ca. 3, pa. 240. & ca 5, pa. 277-294. & ca: 9, pa. 272, 273.

Being acquainted with our weakenesse herein, wee are humbled in our selves, and in all our purposes and resolutions relying upon the power of the Lord are drawne to prayer, pa: 241, 247.

Faith in the promises of everlasting life leadeth forward in the path of *holinesse*, par. 2, ca: 4. pa: 254, 261. Hearteneth in the workes of godlinesse against all oppositions, pa: 252, 255.

Faith in the promise of perseverance puts forth it selfe to performe all duties of *holinesse* and love with life and fervour, par. 2. ca: 5, pa: 278, 284.

Faith coveteth increase of grace and *holinesse*, as men doe increase of bodily health and strength, pa: 285, 286.

The more assurance of faith, the more *holinesse* of life, par: 2, ca: 1, pa: 226, & ca: 5, pa: 278.

Hope.

Hope of heaven is the sure anchor of the soule to establish it, that it be not overwhelmed with the miseries of this life, par: 2, ca: 4, pa: 251, 261, & ca: 5, pa: 280.

Hope of heaven makes undaunted and unwearied in the wayes of godlinesse, pa: 252, 254, 255.

Humility.

The *humble* spirit drinkes up much grace, and shall bee replenished abundantly, pa: 1, ca: 12. pa: 182.

What God gives in grace doth worke the heart to *humility* and render commiseration, par. 2, ca: 8, pa: 356, & ca: 10, pa. 395.

Of all graces faith is the most *humble*, par. 1, ca: 3, pa: 36. pa. 2. ca: 1, pa: 196. & cap: 9. pag: 383.

The more sincerely faith worketh, the better wee discerne and unfainedly acknowledge our imperfections, and disclaime all affiance in our owne righteousnesse. par. 1, ca: 6, pa: 70.

The believer, the higher hee is exalted by the free mercy of God, the lower hee is abased in himselfe, par: 2, ca: 2, pa: 221.

Faith in the threatnings worketh *humblenesse* of mind and heart par: 2, ca: 12, pa: 423.

I.

Idlenesse.

Sloth in the worke of God how made odious, pa. 2, ca: 9, pa. 383. 384.

When we are *idle* and solitary, Satan hath most advantage to tempt: but conscionable imployment shutteth the doore against him, and taketh away the opportunity, par: 2, ca: 6, pa: 297, 298. 308, 309.

Ignorance.

Ignorance.

The darkeneſſe of minde is an impediment to full and perfect knowledge, par: 1. ca. 10 pag: 141. 142.

Being compaſſed about with the miſts of *ignorance*, we attaine not the underſtanding of many things revealed, par. 1, ca: 3, pa. 18.

The Papiſts commend *Ignorance* and diſgrace knowledge, pag. 16.

They teach that faith is much better defined by *ignorance* then by knowledge, pag: 17.

Faith captivates our underſtanding unto the obedience of Chriſt, but is not *ignorant* of Chriſt, p: 16

Faith ſubjecteth reaſon unto the doctrine of God and his revelation; but it neither extinguiſheth the nature of man, nor the light of reaſon, ibid.

Impatience.

Impatience an effect of unbeliefe par: 2, ca: 1, pag: 203.

Impatience in affliction proceeds from guiltineſſe of Conſcience & untamed paſſions, both which are corrected by faith, par: 2, ca: 7, pag. 322.

Implicite faith.

Implicite faith what, and in what reſpect ſo called, par: 1, ca: 3. pag. 18.

Implicite faith in them who know nothing is moſt abſurd, ibid

Induſtry.

Faith is the moſt free, willing and chearefull undertaker of any paines or toyle, par. 2, cap: 10, pag. 390, 391.

Nothing can ſo much encourage, quicken and confirme in paines taking as faith, pag: 398.

He that is ſilent expecting Gods helpe when meanes faile, cannot ſit ſtill when meanes bee at hand. par. 2, ca. 8, pag: 357, 367.

Faith incites men to labour in Gods worke, who live daily on his allowance, pag: 367.

Infirmities.

The true believer is ſenſible of his manifold *infirmities* and failings, par: 2, ca: 9, pag: 381.

Infirmities muſt bee acknowledged and bewailed pag: 383.

The *Infirmities* of the Saints in their troubles, par: 2, ca: 7, pa: 311.

Joy.

Joy in the Holy Ghoſt a priviledge accompanying aſſurance of faith, par: 2, ca: 2, pag: 221.

Daily exerciſe of faith preſerves and encreaſeth *joy*, pag: 225.

The *Joy* of a Chriſtian exceedes the mirth of a worldling, ibid. & ca: 4, pag: 267. It depends not on his outward condition, pag: 226.

Joy of the Saints here and in heaven differ onely in degree and manner of fruition, pag: 226, 249.

Joy in God makes us deſpiſe the world, pag: 121.

See *World*

Faith in the promiſe of life rejoyceth in God, par: 2, ca: 4, p 270.

In tribulations, pag: 261, & ca: 7, pag: 335. How it rejoyceth, pag 343.

Iustification.

Iustification is an act transient & in time, inferring some change in the person justified, not physicall, but morall and in respect of state, par. 1, cap: 7, pag. 89.

To be justified is of sinners to be made just and righteous, not by infusion of holinesse, but by free condonation and acceptation of grace, par. 2, cap 2, pag: 218.

Faith in Christ is before *Iustification* in order of nature: and *Iustification* is precedent to the sense and feeling of remission, par: 1, ca: 7, pag: 86.

How *Iustification* is full and entire par. 1, cap: 8, pag: 105.

Faith *justifies* not as an act or quality, but as it receiveth Christ. par: 1, ca: 10, pag: 135. not by any dignity or excellency of it owne, but in respect of the place and office, which our merciful God hath freely and liberally granted unto it, pag: 138.

The act of faith as it *justifieth* is to receive the promise of mercy made in Christ, and to rest upon him for pardon, par: 1, ca: 7, pag: 85, 88, par. 2, ca: 2, pag: 218.

See *justifying* faith.

Iustifying faith hath sundry acts; One heartily to desire, earnestly to long after, humbly to intreate for acceptation, and confidently to rest upon the promise of free remission: Another comfortably to assure that that is granted, which was desired and received in promise, pag: 88.

Faith alone doth *justifie*, that is primarily considered without hope or Charity, as causes concurring therewith in *Iustification*. but faith cannot really be separated, or negatively considered without hope and charity, par: 1, ca: 4, p. 56.

Iustifying faith.

Iustifying faith how distinguished from Temporary, par: 1, ca. 1 pag: 4.

By what phrases this *faith* is expressed in Scripture, ibid.

Why called *justifying*, ibid.

To *iustifie* is not the full effect of faith *Iustifying*, but the principall and most eminent, ibid. & ca: 5, pag. 58, 59.

Iustifying faith doth necessarily require faith historicall before it. par: 1, cap: 2, pag: 6.

Iustifying faith doth more certainely believe the History, then the faith called historicall, par: 1, ca: 1, pag: 3.

How it may be defined, par: 1, ca: 2, pag: 7.

Of all creatures man onely is capable of saving and *iustifying faith*, par. 1, ca: 10, pag. 135.

Iustifying faith, which doth include and suppose imperfection, is proper unto man in this life, in his journey towards his perfect home and eternall habitation, ibid.

The subject of *Iustifying faith* is man a sinner, called according to the purpose of God acknowledging his offences, and thirsting after mercy, pag: 136.

Faith well rooted is common to all, and proper to them onely who bee called according to the purpose of God, pag: 139.

In *Iustifying faith* two things are to be considered; The common nature, & the specificall plantation & soveraignty par: 1, ca: 4, p 49

Iustifying faith is considered, either according to its most eminent act, which is to *justifie*, or according to its full and adequate act, par: 1, ca: 5, pag: 58, & par. 2, ca: 2, pag. 209.

The object of *justifying faith* is twofold; 1. Generall, the whole truth of God revealed in his Word 2. Speciall, pag: 59.

Iustifying faith is a particular & certaine confidence, par 1, ca: 7, pag 79. that is, it particularly relieth upon the grace of God in Jesus Christ to obtaine pardon and forgiveneſſe.

True faith in Christ doth breed confidence and boldneſſe, pag: 81. expell utter desperation, ibid.

To believe on Christ, is to receive Christ and feede upon him, ibid.

Faith is certaine in event not ever in sence, pag: 82.

Iustifying faith is an obedientiall affiance, conjoyned with affection of piety, par: 1, ca: 3, pag: 24, & ca: 10, pag. 137.

Iustifying faith cleaveth to the Commandements, as neceſſary, good, and worthy to bee stucke unto, pag: 24, & ca. 5, pag: 66.

See *Commandements.*

But *justifieth* by receiving the gift of righteouſneſſe, which is by the merit of Jeſus Chriſt, par: 1, ca: 4, pag: 41.

Faith seeketh not life and salvation in the threatnings, prohibitions, or Commandements; but resteth upon the promiſes of mercy in Jeſus Christ, par: 1, ca. 6, pag. 70, 71.

In what senſe wee read the beliefe of a temporary promiſe was accounted for righteouſneſſe, ibid.

The faith of *Abraham*, which was fixed upon the gracious promiſe, did suſtaine it ſelfe by the conſideration of Gods power, pag. 72, 73.

Faith receiveth the pardon of sin as it is profered in the word of grace, par. 1, ca. 7, pag. 87.

Before the act of *Iuſtificatiõ* faith hath for object this propoſition concerning the future; To me believing my ſins ſhall be forgiven, ibid.

No man is *justified* by believing himſelfe to be juſt, nor pardoned by believing that he is pardoned. pag. 85.

To believe that I am one of Gods Elect people, and that my ſinnes are pardoned and done away is a priviledge of grace, granted to him who believeth, is ſealed by the Spirit, and knoweth aſſuredly that he believeth, pag: 85. 89.

Aſſurance that our ſinnes are pardoned is concluded in a practicall ſyllogiſme, thus; Hee that truly believeth hath obtained pardon of his ſinnes; par, 86.

See *Salvation.*

Iuſtifying faith cannot be without love, and how that is confirmed, par. 1, ca. 4, pag 46, 47. par. 2, ca. 6, pag. 171.

The faith that *Iuſtifieth* is lively and operative, par. 1, ca. 8, pag. 114.

Dead faith is unavaileable to *Iuſtification*, as ineffectuall to reaſon the affections throughout, & incite to uniforme acts of love. par. 1, ca. 4, pag. 45.

The effects and benefits of *Iuſtifying faith*, par. 1, ca. 10, pag. 131, 132, 133.

Sundry,

Sundry effects of *Iustifying faith* par. 1. ca. 1. pag. 4. & ca. 4. pag. 42. 45. par. 2. ca. 1. pag. 196. 197.

The benefits and fruits of this faith be sound, comfortable and enduring, par. 1. ca. 10. pag. 134.

Faith is a cause onely instrumentall, and that is attributed to it which the principall cause worketh. pag. 135.

K.

Kingdome of God.

Many bee of the *Kingdome of God* in profession, which be not so in Election, par. 1. ca. 4. pag. 52. 53.

Knowledge.

Knowledge is twofold, Of reason Of revelation, par. 1. ca. 3. pag. 15. par. 2. ca. 2. pag. 213.

Faith put for Christian *Knowledge*. par. 1. ca. 1. pag. 2. 3.

Things necessary to be knowne cannot be apprehended without faith, pag. 2.

It is impossible for a man to believe that whereof he hath no *knowledge*, pag. 10.

Justifying faith presupposeth the *knowledge* of God and Christ, of the precepts and the promises of the Gospell, par. 1. ca. 3. pag. 15.

Knowledge concurrs to the being of faith, pag. 16.

The *knowledge* of faith must be distinct, sound and certaine, pag. 17.

Knowledge put for faith, pag. 15.

Knowledge is the ground of confidence, and so put for confidence. par. 1. ca. 10. pag. 139

Faith includes the compleate & practicall *knowledge* of good and evill, par. 2. ca. 9. pag. 380.

The *knowledge* of that which is not revealed faith utterly repels. pag. 17.

Faith is the cause of more ample *knowledge*. ibid. & cap. 10. pag. 133.

Wee *know* not many things which we should, nothing as wee should, pag. 141.

Words of *knowledge* doe together by connotation imply affection pag. 139.

Appetite followes *knowledge*. par. 2. ca. 2. pag. 214.

Those who know God best, trust him best. pag. 141.

Faith seeketh acquaintance with God, and the *knowledge* of his will in Jesus Christ, par. 2. cap 10. pag. 405.

L.

Law.

The *Law* is the rule of obedience, according to which people in covenant ought to walke. par 1. ca. 8. pag. 113.

Spirituall Life.

No *spirituall life* in us before the infusion of grace. par. 1. ca. 2. pag. 9.

Life is primarily and properly by Christ, secondarily by faith. par. 2. ca. 1. pag. 194. 195.

Faith is the *life* of our soules, the Word the *life* of faith. pag. 198.

The

The life of grace is the beginning of the life of glory, they are one in substance, differ onely in degrees, par. 2, ca. 4, pa. 249, 253. 255, 256.

Eternall life.

God hath made promise of *life* everlasting to be conferred upon them that believe, par. 2, cat 4 pa. 248, 249.

The promise of *life* is certaine, pag. 267.

Christ hath purchased *life* everlasting for us, pag. 249.

Eternall life is given of grace for Christ embraced or rested upon by faith, par. 1, cap. 6. pag. 75.

When first we beleeve then are wee intituled to *eternall life*, pa. 250.

Life eternall is then begun in us when we believe, pag. 249, 253. 268.

Eternall life already begun in every believer weake and strong: par. 1, ca 10. pa. 146.

Everlasting *life* is freely offered, but men are not left at liberty whether they will receive and seeke it or no, par. 2, cap. 4, pa. 267.

It is necessary wee should live by faith touching the promises of *life*, pa. 251, 252.

Eternall life is the onely true *life*, pa. 268.

The acts of faith concerning the promises of *everlasting life*. pa. 252, 253, &c.

By faith we seeke evidence, get assurance, and labour the possession of life more and more. pag. 253, 255, 256, 263, 264, 266 267.

Faith in the promises of *everlasting life* will moderate desires of the things of this life, will not distrust the Lord for supply of them, pag. 251, 270, 271.

Faith in the promises of *life* earnestly desires and longs after the full possession of it: pag, 256.

Meanes to stirre up faith in believing the promises of life, pag. 261, 262, 263, &c.

Living by faith.

In what sense we are said to *live by faith*, par. 2, ca. 1, pa. 194. 195. &c.

What it is to *live by faith*, pag. 197, 198.

To *live by faith* necessary, pag. 193, 194.

Two things to be done that we might *live by faith*, pag. 298. &c.

Man *liveth by faith* alone, though it be not alone, par. 2. cap. 1. pag. 196. & cap. 2. pag. 211.

A Christian is to *live by faith* all the dayes of his life. pag. 223. 224. 225.

The *life of faith* is most excellent and comfortable, p. 425.

The necessity and preciousnesse of *faith* seene will make a man carefull to *live* by it, par. 2. cap. 1. pag. 207.

The *life* which the faithfull *live by faith* in Christ is everlasting, par. 2. ca. 5. pag. 276.

Meanes to stirre up our selves to *live by faith*, pag. 202. 203, 204. &c.

How we are to *live by faith* in particular touching the promises of pardon and forgiveneſſe, par.2, ca.2, of Sanctification, ca.3, Of everlaſting life, ca.4, of perſeverance, c.5, in temptations, c.6, in times of adverſity, ca.7, Touching the promiſes of earthly bleſſings, ca.8, The commandements, ca.9, The workes of our calling, ca.10, Gods Ordinances, ca.11, and threatnings, ca.12.

The *life of faith* ſhall end in joy and comfort, par.2, ca.12, pag. 426,427.

Hee that *liveth by faith*, ſhall alſo die in faith, pa.427.

Love of God.

God is *love* it ſelfe, and from *love* proceedeth every courſe hee paſſeth upon us, as well that of adverſitie, as the other of proſperity, par.2, ca.7, pa 325.

How his *love* doth ſpecially appeare in correcting us, ibid.

The *love* which *God* beareth unto his people is an everlaſting *love*, par.2, ca.4, pa.272.

Love.

Faith governeth charity, par.1, ca.4, pag 41.

Charity is obedient to faith, ibid.

The act of *love* hath no priority to beliefe, but followes after it, and is quickened by it, pag. 40.

Love is a grace without the being of faith, though conjoyned unto it: faith is effectuall by *love*, as a primary meane, whereby it doth produce other effects, not as by it beginning, pag. 41, & 44,45.

How faith doth beget *love*, and the acts of charity are ſaid to be done of faith, pag. 45. 46.

It inciteth to the worke, animateth the act, and enlargeth the affections to the ſeverall branches of *love*, pa.41,46.

It is not poſſible for a man truly to know and embrace the chiefeſt good, and yet to withhold affection from the *love* of it, pa,46.

Perfect faith breedeth perfect *love*, and the leaſt degree of faith, ſome degree of *love*, pa.50, par.1, ca.10, pa.133.

Faith fires the heart with an indefatigable and unquenchable *love*, that in compariſon of obedience it contemneth the whole world, par.2, cap,9, pag. 380.

Love or charitie cannot accept of, or obtaine the promiſes of mercy, par.1, cap.4, pag. 39.

Being now in friendſhip with Chriſt, our *love* may give us encouragement and comfort to make uſe to our ſelves of that that is his, ibid.

The act of *love* is done by iſſue or paſſing from him that *loveth* to the thing that is *loved*, ibid.

To *love* is more then to believe, becauſe it neceſſarily includes beliefe, pa.42.

Love excells faith, if wee reſpect latitude of uſe, and

length

of time or continuance: But till faith have finished our salvation, *love* must yeeld to faith, pag. 42, 43.

M.

Meate & Drinke.

FRee use of the creatures is restord by Christ to the adopted sonnes of God, par. 2, ca. 4. pa. 258. & ca. 8, pag. 363.

Bread nourisheth, when it is Gods hand or meanes to conferre strength, but the blessing is not in the creature, it comes from above, par. 2, cap. 8, pag 360, 364.

How to live by faith in the use of *Meate* and *Drinke*, pag. 163, 164, &c.

Meditation.

To consider whom wee trust, and to *meditate* on his faithfullnesse, mercy, and power, is a speciall meanes for the right plantation of faith; and a good encouragement to live by faith, par. 2, cap. 1, pag. 207, 208. pa. 1, cap. 11, page. 154, 155.

It is very needfull againe and againe to consider what excellent things are promised, and raise the heart to an high prizing and valuation of them, pag. 155.

Meditation of the benefit of pardon of sinne a meanes to preserve desire of pardon, par. 2, ca. 1, pa. 215.

Meditation of Gods singular goodnesse towards us, constraines us to the practise of holinesse, par. 2, ca 4, pa. 261.

Faith causeth serious and attentive *meditation* upon the Word of God, that it may sinke deepe, and abide firme in the heart, par. 2, ca. 9, pa. 381.

The good things of this life have great force to lift up the believing soule to commune with the Lord. par. 2, cap. 8, pag. 361. 364.

Prosperity is the fittest season for heavenly contemplation, ibid.

Meekenesse.

Faith *meekeneth* the heart willingly to submit it selfe to the good pleasure of God, and patiently to beare his correction, par. 2, ca. 7, pa. 321, 322. ca. 3, pag. 243.

By what considerations faith perswades to *meekenesse* under Gods hand, pa. 322, 323, 324, 325. 326.

Merit.

Pardon is not promised for any *merit* in us, par. 2, cap. 2, pag. 210.

The wise Merchant selleth all that hee hath, not that wee can thereby *merit* pardon, but that so wee may bee capable of pardon, pa. 216.

See *Workes.*

Miraculous faith.

Of *Miraculous faith*, par. 1, ca. 1, pa. 3.

Faith Miraculous, active and

passive, ibid.

Faith Miraculous and ordinary, not diverse graces, but the same grace exercised about diverse objects, pag. 3, 4. & cap. 4, pag. 48, 49.

Faith Miraculous is a gift of the Spirit, par. 1, cap. 4, pag. 47. and confidence in the extraordinarie promises of God, ibid.

N.

Necessitie.

TWo kinds of *necessitie*, par. 1, ca. 1, pa. 2.

Negligence.

Negligence in performing holy duties, an effect of unbeliefe, par. 2, ca. 1, pa. 205.

O.

Obedience.

THe Lord calls for willing, chearefull, universall, unfained, constant *obedience*, par. 2, ca. 9, pa. 368.

Vpright, unfained *obedience* is imperfect. part. 1, cap. 8, pag. 113, par. 2, cap. 9, pag. 369.

The *obedience* of the faithfull is weake and imperfect, but pleasing and acceptable unto God, pa. 369, 370.

The faithfull soule may find it selfe more prone to some one sinne then to another; and more dull to some good duties then other, ibid. & par. 1, cap. 6, pag. 78.

The believer knowes himselfe bound to the *obedience* of the Gospell though he bee freed from the damnation of the law, par. 2, ca. 5, pa. 278.

The *obedience* which faith produceth, is intire in the branches of *obedience*, par. 1, cap. 5, pag. 68. Vniforme and constant, pag. 69, 70.

Faith in the promises carieth a man forward in *obedience* to the way of the promises, par. 2, ca. 1, pa, 201.

According to our strength of faith, the lively fruits of holy *obedience* shall bee found in us, part. 1, cap. 11, pag. 160.

Assurance of forgivenesse cannot bee greater then care of *obedience*, par. 2, cap. 9. pag. 371.

The better any man laboureth in faith, the more diligent hee is in the service of God, and workes of mercie, par. 2, cap. 10. pag. 396.

Ordinary failing in the practice of holy duties, and due ordering of our affections, cannot be without a precedent effect of faith, which onely can firmely unite us unto Christ, par. 1, ca. 11, pa. 159.

Partiall *obedience*, an effect of unbeliefe, par. 2, cap. 1, pag. 205.

Christians are allowed to believe, that GOD will enable them to walke in *obedience*, par. 2, ca. 9, pa. 374. For this God hath promised in covenant, ibid. to this end the Spirit of grace

is

is given. ibid. The Saints have begged it in prayer. 375. and in assurance of divine assistance have bound themselves by covenant to keep the righteous iudgements of the Lord. ibid.

The acts of faith touching *obedience* required. par. 2. cap. 9. pag. 376. 377. &c.

Meanes to quicken our selves to the chearefull practice of those duties, whereunto wee find our selues dull and sluggish pag. 383. 384. &c.

Ordinances. See Word & Sacraments.

P

Christian Parents.

THe Children of believing *parents* by naturall generation are defiled with sinne, but they are holy by covenant and free acceptation. par. 2. cap. 11. pag. 408.

The children of *Christian Parents* they are within the Covenant for their *parents* faith. par. 1. ca. 10. pag. 140.

The faith of the *parents* doth apprehend the promise of the covenant for himselfe and for his seed pag. 408.

It is an high and incomprehensible mercy, that God is pleased to bee the God of the faithfull and their seed pag. 409.

Christian parents are greatly to reioyce in this, that God in tender compassion is pleased thus to advance and honour them and their posterity. ibid.

Hee that would give his child unto God must give himselfe first. pag. 408.

Gods promise to accept our children, calleth for prayer and supplication on our part, that he would be pleased to make good his mercifull and free promise. ib.

This rich mercy of God should stirre vp *parents* to be carefull and diligent to bring vp their children in information and feare of the Lord. pag. 410.

Passions.

Vntamed *Passions* which cause unquietnesse in affection are corrected by faith. par. 2. cap. 7. pag. 322.

Passions are not so bridled as not to stirre and resist the worke of faith, but that they shall not raigne. par. 2. cap. 9. pag. 377.

Patience.

Faith acknowledging Gods hand in afflictions teacheth *patiently* to beare his correction. par. 2, cap. 7. pag. 320. 321. 322. 323. & cap. 10. pag 394.

Without confidence in God there can be no silent and quiet expectation of saluation in times of affliction. par. 2. cap. 7. pag. 316.

The reward of the patient suffering of the Martyrs was both renowne here, and that farre most excellent weight of glory hereafter. pag. 326. 327.

Peace.

Peace with God, and stable tranquilitie or calmenesse of mind,

a prerogative accompanying assurance of faith in the promise. par. 2.ca:2.pa:229.

That *peace* may bee preserved, faith must be renewed daily pag. 223.224.

Peace of Conscience, Ioy in the Holy Ghost, and Sanctification of the Spirit here, are beginnings of glory hereafter. pag: 25. 256. As these increase, the possession of glory increaseth. ibid. & pag. 268.

Faith in the promise of perseverance necessary to sound and full *peace* par. 2. ca:5.pa. 279.

Perseverance.

God hath made many promises of *perseverance*. par. 2. ca. 5: pa. 271, 272. &c.

It is necessary that the faithfull should seriously learne and think upon these promises, that they might be setled in believing their *perseverance*. pag: 277, 278, 279.

The godly are allowed to believe their *perseverance*. pag: 280, 281.

The acts of faith concerning *perseverance*. pag: 282, 283, 284. &c.

Faith giveth assurance of *perseverance*, as it doth of the pardon of sinne. pa: 286.

Assurance of not falling away can open no gap to licentiousnes or security in sinne. par: 2. cap. 5. pag: 278.

Faith for a time may fall asleepe, but it will awake and renew it indeavours with more life and vigour. pag: 278. 284. & cap: 6. pag: 295. 299.

Meanes to stirre up our selves to believe the promises of *perseverance*. pag: 287, 288.

Prayer.

Pantings and breathings after the consolations of the Lord are undoubted tokens of the new birth par: 1. cap: 12. pag. 169.

Prayer is an act of the Spirit, and the Spirit is obtained by *prayer* par: 1. cap. 2. pag: 8.

Faith is the mother of *Prayer* and *prayer* a means of the increase of faith. pag: 13.

Prayer is nothing else but the streame or river of faith. par. 1. ca. 8. pa: 105.

Faith comes to Christ as an humble penitent petitioner. par. 1. ca. 10. pa: 136.

Faith obtaineth as a poore petitioner what the Lord promiseth in speciall favour. par. 2. ca. 3. pa. 247.

Faith stirreth up to *pray* without distrustfull, fruitlesse, excessive care. par. 2. cap. 8. pag. 358.

What we are taught to begge in *prayer*, that we are allowed to believe we shall obtaine of free grace. par: 2. ca. 3. pag. 239, & cap. 5. pa: 281.

The firmer our faith, the better successe doe we find in *prayer*. par. 1. ca: 10. pa: 149.

The wicked crie and call in feare but not in faith. par: 1. ca. 4. pa: 53.

One branch of living by faith is *prayer*. par. 2. ca. 1. pa. 201. And *Prayer* is a meanes to stirre up to live by faith. pa: 208, 209.

What is to bee *prayed* for, that wee

we may live by faith ibid.

Faith seeking pardon of sinne stirres up to *prayer* for pardon through the mediation of Christ par: 2.ca:1.pa:217.233.

The promises of pardon to him that *prayeth*.pa.217.218.

He may *pray* in faith that wants assurance of pardon ibid.

It is lawfull in some regard to crave pardon, when it is already granted, and believed so to bee par:1.ca 8.pa:102.

Confidence and *prayer* God hath ioyned together pa:103.

We must *pray* both for faith that we may believe pardon, and the sight of our faith, that wee may know we believe it.par: 2. ca:3 pa:235.236.

By faith the children of God, seeing in God whatsoever they need or desire,will never cease to seeke relieefe by *prayer*.par:2. ca:4. pa.260.

We must *pray* instantly for sanctifying grace. par. 2. ca: 3. pag. 239. Which is a meanes to quicken us to believe the promise of Sanctification.pa:247.

Faith in the promise of perseverance causeth to *pray* instantly that God would uphold us, and make us see that he will uphold us. par. 2. cap: 5. pag. 283. 289 290.

Faith as an humble petitioner receiveth the promise of life, and gives assurance of what is received as it *prayeth*,par: 2. ca: 4. pag 252.269.270.

In temptation we must *pray* par. 2. cap: 5. pag: 305, 306. 310.

Faith wrappeth all griefes and cares together,and powreth them forth before the Lord par. 2. ca: 10.pa:395,359.

In afflictions faith will neither fret or murmure, nor yet grow secure, but stirs up to seeke unto God by *prayer* both for the benefit and fruit of restraint, and for the comfort of freedome and deliverance.par. 2. ca: 7. pa: 328, 329. 339,340,343,344, 346.

Faith *prayeth* as earnestly for the sanctification of prosperity, and Gods blessing upon the meanes,as for the meanes themselves if they were wanting, par 2.ca.8.pa:368,364.

Faith stirreth up earnest, constant and hearty *prayer* to bee taught in the Law. par: 2. ca. 9. pa:381.

It quickeneth the most skilfull workman to strive with God in *prayer*,that the work he setteth upon may succeed well and prosper.par:2.ca:10.pa:350.

The faithfull have promised themselves helpe in distresse, and confidently begged aid, because they trusted in the Lord.par:2.ca. 7.pa:319,320.

Presumption.

It is not *presumption*,but true obedience to believe whatsoever God hath promised. par: 2 ca:3. pag,238.ca:2.pag:231.234. & ca. 6.293.

Pride.

Pride the daughter of corruption,not of filiall confidence.par:1. cap.8.pa.112.

Promises.

By *promises* understand al those declarations of Gods will, wherein he signifies in the Gospell what good he will freely bestow. par. 2. cap. 2 pa: 209.

Promises some speciall and singular, others generall and common par: 1. cap. 1. pa: 3. Direct & by consequent. par: 2. cap: 1. pa: 199, 200.

The generall and common *promises* concerning life and salvation, more excellent then the speciall and singular *promises* concerning working of miracles. pa: 4.

Promises are either spirituall or temporall. par: 2. cap. 1, pa: 209. Concerning this life or the life to come. ibid.

Of things simply necessary to salvation, or of things good in themselves, but nor alwaies good for us. par: 1. ca: 5. pa: 61, 62, 63. par: 2. ca: 1 pa: 209, 210.

What favour God hath shewed vnto any of his children according to *promise* & covenant of grace, the same may all that be in covenant with him expect & looke for. par. 2. ca: 1. pa: 199, 200 ca: 7. pa: 333.

All the faithfull as faithfull, be partners in the same priviledges and promises, and live by the same faith. par: 2. ca: 3. pa: 239.

What *promises* soever concerning life and happines were made to the Apostles, the same were made to all believers and confirmed & sealed unto them after the same manner. pa. 2 ca: 4. pa: 257.

What one believed upon common & ordinary grounds, that is the priviledge of all believers, which they are allowed to receive cap 5, pa. 281.

The paactise of the godly, who have lived by faith in time of trouble, is both a token of our priviledge, and a patterne of our duty cap: 7. pa. 318.

Whensoever we find that any of Gods people have prayed for any good thing & have been heard, if it were not by speciall prerogati e peculiar to them, we may take it as a *promise* to us. par: 2. ca 1. pa: 195.

As for extraordinary favours or deliverances granted unto some persons by speciall priviledge, we cannot *promise* our selves the same in particular from their example: but as such peculiar mercies imply a common ground or reason, they are unto us arguments of cōfort & encouragement. par 2 ca: 1. p: 200.

The word of *promise* doth not only containe truth, but offer good unto us. par: 1. cap: 10. pa: 137.

To helpe our weaknes the Lord geeth over one & the same thing againe & againe. par: 1. c 8. p: 130

The *promises* are not only made to them that believe alreadie, but are freely offered as grounds and foundations that wee might believe. par: 2. ca: 2. p: 212, 219, 231.

Promises both temporall & spirituall are received by faith, as they are promised of God either with or without limitation par: 2. c. 1. pa: 210.

All the *promises* of God be sure in themselves, certaine to the Believer. par 1. ca. 5. pa: 62.

The serious meditation of Gods free, gratious and faithfull *promises* reiterated againe and againe, is availeable to strengthen faith par: 1. ca: 11. pa: 162.

When we wāt the sence of Gods love, we must believe his word &

pro-

promise, par.2, ca.2, pa.235,236.

The *promises* of God concerning Justification and Sanctification are so linked together, that whosoever believes not both, cannot believe the one, par.2, c.3, p.240,241

The *promises* of God received by faith are the riches of a Christian to supply his wants, & his castle of defence in time of danger, par 2, ca.7, pa.317,318.

If we cleave not to the *promises* of God concerning temporall things, we shall adhere to the *promises* of life with lesse assurance, par.2, ca.8, pa.351,352.

Prosperity.

To hope for blessed and good successe in an evill course is palpable and grosse Idolatry, par.2, ca.8, pa.356.

God is specially to be served in the daies of *prosperity*, pa 359.

Prosperity is pleasing, but dangerous; which makes the waking believer jealous of himselfe, and watchfull over his heart, pag 361.

Faith seasoneth prosperity, par. 1, ca.10, pa.133, par.2, ca.8, p.352.

In *prosperity* faith keeps the heart in an holy temper and disposition, *viz.* in humility & meeknes, p.359

The more we prosper, the more earnest be the prayers of faith, pa. 360.

See *Temporall Blessings.*

Protection.

The Lord stands betwixt his children and all dangers that are intended against them, pa.2, ca.6, pag. 293.

It is the promise of our Saviour, that hell gates shall not prevaile against his faithfull people, pa.297. & ca.7, pag.323.

Purposes.

Why many good *purposes* never come to performance, par.2, ca.3, pa.241,242.

Redemption.

The worke of *redemption* remaines proper to Christ: but the benefit of his death is communicated to every member of his mysticall body, par.1, ca.7, pa.81.

Redemption by Christ is both pretious and plentifull, par. 1. ca. 11, pa.152.

Remission.

God of his rich grace and mercy in Jesus Christ hath made offer of free and full forgivenesse of sin to every burdened, penitent, and thirste soule, par.2, ca.2, pag. 210.

Remission of sins in and through Jesus Christ is specially to be preached. This the faith of all the Saints hath in speciall manner respected, craved, embraced, par.1, ca.6, pa.71.

Forgivenesse is both of guilt & punishment, par. 1, ca. 8, pag 102.

Remission of sins doth presuppose the mercy of God, pa.71.

The promise of *remission* is made of free and undeserved mercy through Christ, par.2, cap.2, pa. 210,211.

As soone as ever a man feeles sin as a burden, hee is called, invited, commanded to come unto Christ

Christ to receive mercy and forgiveneſſe, pag.231, 232, 234. & par.1.ca:11.pa:190.191.

The promiſe of *remiſſion* of ſins is conditionall, and becomes not abſolute untill the condition be fulfilled, either actually, or in deſire and preparation of mind, par. 1.ca:7.pa:86.

We cannot hope to have our ſins forgiven if wee bee not made one with Chriſt by faith: par: 1.c. 7, pa:81.

Mercy and forgiveneſſe is freely promiſed that we might believe, and vouchſafed to him that doth believe. par: 2.ca:2. pa: 212. 219.231.

The promiſe of forgiveneſſe is received by faith alone. par.2 ca:2 pag:211,212.

The promiſes of mercy in Chriſt, being the higheſt and moſt ſpirituall, it is the hardeſt point of ſervice in the Chriſtian warfare firmely to believe them. par:1. ca: 1.pa:4.& ca:7.pa:83.

It is neceſſary that we embrace the promiſe of forgiveneſſe by a lively faith. par: 2.ca:2. pa: 212. 213.

That there is forgiveneſſe with God, or that ſinne is pardonable, cannot be knowne by the light of nature, muſt be diſcerned by faith. pa:213,214.

It is eaſier to ſay ſo much whileſt men ſleepe in ſin, then to believe it when the conſcience is awakened ibid.

We are commanded to aske the pardon and forgiveneſſe of our ſinnes, and have a promiſe to bee heard in that which we deſire. par. 1,ca.8,pa: 101.

In what ſence forgiveneſſe of ſinnes is to be prayed for. pag. 102.

What is to be done in ſeeking forgiveneſſe par: 2. ca: 2: pa:215: 216.217.

Why men neglect to ſeeke the pardon of their ſin: pag:215.

The acts of faith concerning the promiſe of pardon. pag: 213, 214,215.

Faith doth obtaine, receive and aſſure of pardon in particular. pa 218.

Faith aſſureth of pardon by a double act pag.219.

Aſſurance of pardon is not an act of faith iuſtifying, as it iuſtifieth, but an act of faith following juſtification, pag:218.219.

See *Certainty of Salvation.*

Hee that is aſſured of pardon, doth both believe and knoweth that he believeth. pag:219.

How we may climbe to this aſſurance in good order pag:220.

Prerogatives that accompany this aſſurance. pag: 220,221.

Free *remiſſion* and aſſurance of Gods love cannot puffe up, but doth abaſe the believer in himſelfe. pa:221.

Though faith certifie that our ſins be pardoned, yet many good Chriſtians live long in feare and doubt: pag:227.

The cauſes hereof and the remedies. pag.227,228,229 &c.

As we believe to Iuſtification, ſo we muſt continue in believing for the actuall pardon of our daily treſpaſſes pa:222.223,224.

We muſt ſtill looke to Chriſt for forgiveneſſe: and faith looketh unto him as a petitioner, par: 1.c 8 pa:104.

Wee muſt pray daily that wee

may have greater assurance ibid.

We sin daily and are to receive actuall pardon from God continually. ibid, We begg the continuance of his grace, that his mercifull pardon may be a gift without repentance. pa: 105. That we may more fully and really possesse what we doe in part inioy. ibid

And that we might be set in full and reall possession of absolute intire acquittance when the time of refreshing shall come pa. 106.

He that is every day bused to sue out his pardon cannot but be carefull not to run into sin. par: 2, ca: 2. pa: 226, 227.

Directions to the weake, to stir up themselves to believe the promise of fergiveneesse, when they want the comfort of it. pa: 2. 3. 234. &c.

Repentance.

Faith and *repentance* be inseparable companions par. 1. ca: 8. pa: 100.

Repentance is necessary to the pardon of sin, as a condition without which it cannot be obtained, not as a cause why it is given par. 1. cap: 10 pa: 136.

Pardon of sinne is promised to them only that confesse and forsake their iniquity. par. 1 ca: 8. pa. 119.

Remission of sin is covenanted, sealed, and confirmed by oath to them that repent and believe. pa. 1 ca: 1. 11. pa: 151, 152.

The promise of pardon is made to *repentant* sinners without limitation to any time, person, quality or number of offences. par: 1. cap 12. pa: 170 par: 2. ca: 2. pag: 228, 229.

Reverence.

Mercy covering sin doth beget *reverence*: the more assurance of salvation in a mans soule, the more feare and trambling in a mans course. par: 2. cap: 5. pag: 278.

Faith in the threatnings brings forth awefullnesse, *reverence*, and feare. par. 2. cap: 12. pa: 423.

Riches.

The world must be cast out of the affections. par: 1. cap: 11. pa: 156.

Christ hath never due esteeme with us, unlesse for his sake wee withdraw our hearts from all the *riches*, delights, honours, and profits of the world. pag. 157.

Not the possession of earthly things and delight in them, but that possession and delight in them which withholds us from resigning our selves vnto Christ is forbidden pa: 158 par: 2. ca: 11. pa: 406.

By faith a man commeth freely to renounce his title and interest in the world, and to part with any thing that might hinder mercy. par 2 c: 2. pa: 216.

We shall easily bee brought to renounce the world for Christ, if we attentively consider what excellent & incomparable treasures of ioy, delight and comfort, are to be found in Jesus Christ, over and above all the world can promise

or affoord.par.1.cap.11.pag. 157. par.2.cap.2.pag.226.& ca.4. pag. 251, 270, 271. & cap. 9. pag. 376.

As the world comes in upon us it must be our care to exercise our selves in all good workes, and looke that our desire of grace doe grow and increase.par. 1. cap. 11. pag. 161.

Riches well used be instruments of doing good. pag. 156.

S.

Sacraments.

THe Word and *Sacraments* are to Christians as a cleare glasse in which we behold the glory of God in Christ.par. 2. cap. 11. pag 404.

The *Sacraments* be truly called a visible word. pag. 401.

Men are admitted to the *Sacraments* by men, and for profession of faith, when many times they have none indeed par. 1. ca. 4. pag. 51.

Christians are allowed to live by faith, that by the sincere and conscionable use of the Word and *Sacraments* they shall be confirmed in faith, and made wise vnto salvation. par. 2. cap. 11. pag. 402 403.

The *Sacraments* were purposely ordained to helpe and confirme our weake faith par. 1. ca. 2. pag. 13. & ca. 11. pag. 163. par 2. ca. 11. pag. 402.

There be many promises to assure the worthy receiver, that receiving the outward signes as hee ought, he shall be partaker of the thing signified. pag. 402.

It is necessary to live by faith in the use of Gods ordinances pag 403.

Faith is diligent in the use of Gods ordinances, but knoweth to distinguish betwixt the ordinances in and by which grace is obtained, and the author and giver of it. par: 2. ca. 3. pa: 242. & ca. 11. pa: 406.

How to live by faith in the use of Gods ordinances. par. 2. ca: 11. pa: 403, 404, 405. & c.

Certaintie of Salvation.

How a true believer may bee *certaine* and infallibly assured of the remission of his sins and eternall *salvation*. par: 1. ca: 8. pa: 90, 91.

Beliefe in Christ for remission is stronger and more necessary then assurance of pardon and forgivenesse. pa: 96.

By what fruits faith may discover it selfe to be strong in some respects, where there is small assurance of pardon. par. 1. cap. 10. pa. 145.

There is a particular word or that which is equivalent testifying thus much, that my particular person beholding the Sonne, and believing on him, shall have eternall life, par. 1. cap. 8. pag. 97.

This assurance is not such as that whereby a man is made absolutely out of all doubt. pa: 92. par: 2. ca. 4. pa. 257.

The particular *certainty* of remission of sinnes is not equall in *certainty* and firmenesse of assent to the assurance which wee haue about

about the common object of faith pa.92,93.

When faith is growne up and hath outwrestled *temptations*, we are subject by neglecting meanes, laying downe our watch, &c. to loose for a time this comfortable perswasion, pa.93.

Assurance had by extraordinary revelation, not altogether free from feares and doubts, pa.109.

Infallible assurance of salvation is to be intreated for, and may be obtained, pa.97.

The salvation of a believer is as infallible in it selfe, and in event, as is the Word of God: but alwaies it is not so in his apprehension and feeling, pa.108,109.

Ignorance of the exact multitude and greatnesse of our offences is no barre or hinderance to the certaintie of salvation, pa 108.

Immediate & perfect assurance might peradventure by the corruption of our nature be abused to security, pa.111.

Full assurance not to be disallowed because of the evill that might ensue to us thereby abusing the same, pa.112.

The assurance which a godly man hath of his salvation is ever joyned with a faithfull and conscionable care to walke uprightly. par.1, ca.5, pa. 65. & ca.8, pa. 120.

True assurance breeds increase of resolution and care to please God, detestation of sinne, unfained abasement, continuall watchfulnesse, ardent love, and joy unspeakable, pa.121,122.

The godly mans assurance of Gods favour will stand well with reverence of his Majestie, and feare of temporall afflictions, &c. par.2, ca.12, pa.424.

What infirmities may stand with assurance of salvation, par. 1, ca.8, pa.115,116.

What sinnes hinder assurance, pa.118,11.

Sanctification.

What *Sanctification* is, par. 2, ca.3, pa.237.

Vnder what tearmes it is promised in Scripture, pa.237,238.

He that seeth himselfe miserable by sinne, though hee can see no grace in his soule, is called to come unto Christ to receive from him the grace of *Sanctification* as well as remission, par.2, ca 2, pa. 232. & cap.3, pa.238. & cap.6. pa.302,303.

Christians are allowed to believe the promises of *Sanctification*, par.2,ca.3,pa.238.

It is necessary to beleeve these promises, par.1,ca.5,pa.62,par.2, ca.3 pa.239,240,241.

These promises bee of great price, and faith sweetly feedeth upon them, par.1, ca.5, pa 63.

The beliefe of these promises is stirring and operative, ibid.

Beliefe that God will inable the faithfull to every duty he doth require, is an exceeding furtherance unto godlinesse, ibid. par.2, ca.3, pag.240.

The acts of faith concerning the promises of *Sanctification*, par. 2,ca.3,pa.241,242,&c.

Meanes to quicken faith in believing that God will *sanctifie*, when wee see nothing but thraldome

dome and sin prevailing. pag. 245, 246, &c.

Why God doth not perfectly *sanctifie* us at once, but by degrees. pag. 245.

Scripture.

Things are contained in *Scripture* expressely, or by consequence. par. 1, ca. 8, pa. 97.

What the *Scriptures* say to all men, they say to every man, what to penitents, to every penitent, what to believers, to every believer, pa 97, 98.

Every part of divine inspired truth is worthy of all beliefe and reverence, par. 1, ca. 5, pa. 59.

Whatsoever is delivered in *Scripture* is to be believed, but so farre forth only as it is intended to bee held for true by the Holy Ghost the author of the *Scripture*. pa. 59, 60.

Divine revelations onely be of certaine and infallible truth, pag. 59.

Whatsoever wee conceive of God besides his word it is imagination, presumption, opinion, but faith it is not, par. 1, ca. 4, pag. 53.

Selfe-deniall.

For the right plantation of faith it is needfull to *denie* our selves, our desires, lusts and affections; to make over all interest in our lives or whatsoever is deare unto us, &c. par. 1, cap. 11, pag. 155, 156.

Faith causeth *selfe-deniall* in respect of judgement, wisedome, and power, par. 2, cap. 10, pa. 396, 397.

Christ hath never due esteeme with us, unlesse for his sake we denie our selves: that in all things wee might bee conformable unto his will and pleasure, par. 1, ca 11, pa. 157.

Sinne.

Sinne is properly all that wee have of our owne, par. 1, ca. 11, pa. 156.

The cause of all miserie and sorrow is *sinne*, par. 2, ca. 7, pag. 321.

The desert of *sin* is farre greater then any thing we suffer: which should perswade to meekenesse in our sufferings, pag. 322.

An immoderate aggravation of *sinne* and continuall thought of unworthinesse makes many doubt of Gods mercy, par. 2, ca. 2. pag. 227.

There is a difference of sinnes: pag. 228, 229.

Such as walke in the light and have fellowship with God, are *sinners*, par. 1, ca. 8, pa. 115.

Who are the servants of *sinne*, pa. 116.

Grievous and notorious *sinners* must detest their *sinne*, but not despaire of Gods mercy, par. 2, ca. 2, pa. 228, 234. par. 1, ca. 12 pa. 176.

Sinnes of simple ignorance, meere frailty and unavoideable infirmitie doe not stop the lively worke of faith in receiving the promises of mercy, par. 1, ca. 8, pa. 116.

Sinnes of inconsideration, forgetfulnesse, and passion whereunto there is not advised consent, may

may be in the godly without any notable defect of faith, pag. 117, 118.

To *sins* of frailty God is pleased to grant a pardon of course, par. 2, ca. 2, pag. 219. & par. 1, ca. 8, pag. 117.

Foule and enormous crimes wasting conscience untill they bee repented of, hinder assurance and actuall claime to the promises of eternall life, pag 118, 119.

What the godly loose if they fall into foule and enormous *sins*, ibid.

If a man have oft fallen into grosse and notorious *sins* hee is not to despaire, but seriously to confesse and forsake his *sinne* that he may obtaine mercy, par. 1, ca 12, pag 176, par. 2, ca. 2, pag. 229.

A foule offence after grace received is not unpardonable, pag. 229, 230

The absolute raigne of *sinne* will not stand with the state of grace, par. 1, cap. 8, pag. 119, 120.

Sobriety.

Sobriety wherein it standeth, par. 2, ca. 8, pag 365.

Faith worketh the heart to *sobriety* and moderation, ibid.

Faith teacheth to moderate cares, confine desires of earthly things, and commit our selves to God for successe of our work, par. 2, ca. 10, pa. 393, 394.

Sorrow.

Except we feele the tartnesse of sinne wee cannot well relish the sweetnesse of Christs death, par. 1, ca. 11, pag. 162.

All have not like measure of *sorrow* for sinne, pa. 1, ca. 12, pa. 171.

Not an extraordinary measure of *sorrow*, but *sorrow* to selfe denialis required, par. 2, ca. 2, pag. 228.

It is good to grieve because we can grieve no more for sinne: but to doubt of mercy because wee have felt no greater horrour, is great weakenesse, par. 1, ca. 12, pag. 171.

The threatnings mingled with faith cause *sorrowfull* melting and relenting of heart for sinne committed, par. 2, ca. 12, pa. 424, 425.

In true *sorrow* and broken heartednesse faith and other graces may bee infolded, par 1, ca. 3, pag. 18.

The spirits wasted with violent and continuall *sorrow* cannot presently recover their former liveliness and ability, par. 2, ca. 6, pag. 311.

Spirit.

The *Spirit* of God is the principall worker of faith, par. 2, ca. 2. pag 8.

The Word cannot work without the *Spirit*, and ordinarily the *Spirit* will not worke without the Word, pa. 13.

How we are said to receive the *Spirit* by faith, and yet faith is the worke of the *Spirit*, par. 1, ca. 2, pag. 8, par. 2, ca. 4, pag. 253.

How the *Spirit* is obtained by prayer, and yet prayer is an act of the *Spirit*, par. 1, cap. 2, pag. 8.

The

The *Spirit* doth not equally incite all men to believe, but whom he will, and joyne his efficacie to the word in whom hee will, pa. 9, 14.

The *Spirit* is received by faith as the earnest of our heavenly inheritance, par. 2, ca. 4, pa. 253, 255.

The *Spirit* is sent into our hearts to dwell and remaine with us for ever, par. 2, ca. 5, pa. 275.

It stands us upon to nourish the motions of Gods *Spirit*, and by fervent prayer to intreate the continuance of his presence, par. 1, ca. 11, pa. 164.

The Lord diversly gives evidence of his *Spirits* presence in us, par. 1, ca. 12, pa. 175.

The witnesse of the *Spirit* is no vocall testimonie which certifyeth us against doubts and feares, pa. 179.

Lords Supper.

There are many promises made in the Word to assure the worthy receiver, that receiving the outward signes in the *Lords Supper*, he shall bee partaker of the thing signified, par. 2, ca. 11, pa. 401, 402.

It is not the having of faith but the new exercise of faith which makes us worthy receivers of the *Lords Supper*, pag. 416.

The acts of faith in receiving the *Lords Supper*, pa, 416, 417, &c.

Meanes to stirre up our selves to receive the *Lords Supper* in faith, pa. 420, 421.

T.

Spirituall Taste.

Faith is the *Spirituall Tast* of the soule, par. 1, ca 3, pa 37, & ca. 4, pa. 40. See *Faith.*

Faith altereth the *tast* of every appetite. par. 2, cap. 9, pag. 378.

When wee have soundly and truely *tasted* how good and gratious the Lord is, we cannot but love and affect him intirely, par. 1, ca. 4, pa. 47.

Faith cannot savour earthly blessings, unlesse it *tast* Gods love and feed upon his goodnesse in them, par. 2, cap. 8, pag. 361, 364.

Spirituall Tast is distempered with Temptations from without, and spirituall diseases from within, par. 1, ca. 3, pa. 38.

Temptations.

Christians must looke to be assailed by Sathan with inward suggestions and outward *temptations*, par. 2, ca. 6, pa. 290.

Sathan useth all meanes to weaken faith, yea quite to subvert and overthrow it, par. 1, cap. 11, pag. 158. & cap. 12. pag. 165.

Faith is in continuall combate with *temptations* arising from nature, ignorance, infidelity, diffidence, the wisedome of the flesh, &c. par. 1, ca. 10, pa. 142.

The methods of Satan and his ends in *tempting* are divers, par. 2, ca. 6, pa. 296, 298, 299.

What

What *temptations* from Satan, the World and the flesh wee are subject unto in afflictions, par. 2, ca. 7, pa. 317.

In great afflictions, pa. 336.

The strongest faith is subject to strong *temptations*, par. 1, ca 11, p. 150. and sometimes the strong have fallen when the weake have stood couragiously, par. 1, ca. 12, pag 180.

What sinnes God doth usually chasten in his children by *temptation*, pag. 171, 173, 176, 178, 180.

How God confines and limits Satan in tempting, and directs the *temptation* to such an end as he never intended, par. 2, ca. 6, pag. 295, 296.

Faith overcommeth the world, that is, whatsoever within us or without us would draw us from the Law of God, par. 1, ca. 10, pa. 132, 133, par. 2, ca 9, pa. 376.

The weakest faith is strong through the power of Christ to vanquish Satan, and overcome the world, par. 1, ca. 10, pag. 146, &c. & ca. 12, pa. 180.

God in his wise providence giveth the greatest measure of faith to them, who are to undergoe the greatest combates, pag. 142.

Assurance of faith doth enable with more ease to overcome the world, pa. 147, 149.

Faith is not slothfull nor selfe-confident in resisting Satans *temptations*, pa. 292, 295, 300.

Faith fighteth against *temptations* and allurements unto sinne by the power of Christ, par. 2, ca. 9, pa. 376.

God hath given Christians many encouragements to resist Satan, and made many promises of strength and victory, pag. 290, 291.

In the state of *temptation* the godly are allowed to believe the promises of victory, pa. 291, 292, 293.

It is necessary a Christian should live by faith in temptation, pag. 293, 294, &c.

The acts of faith in respect of *temptations*, pa 295, 296, &c.

Faith discovers all the plots, fortifieth the soule against all invasions and assaults of Satan, pa. 294, 296, 298, 299.

If Satan assault with blasphemous *temptations*, wee are not to reason with him, but to make our complaint unto the Lord, pag. 296, 297, 305, 306, 307.

Solitary and pensive musing on the *temptations* of Satan, gives him the more liberty to *tempt*, pa. 296, 298, 307.

When Satans *temptations* are most fiery, we must then be most diligent in the practise of godlinesse, and the labours of our honest calling, pa. 297, 298, 308, 309, 310.

We must not think this course vaine and fruitlesse, because wee find more dulnesse and sluggishnesse then formerly, pag. 311.

When Satan *tempts* with greatest rage and furie, then his *temptations* are nearest to an end, pa. 300.

If Satan renew his assaults, or shift his *temptations*, faith doth not faint, nor cease to make resistance, pa. 300, 301.

In *temptations* the poore soule eying the promise by faith, betakes it selfe unto the Lord for

succour promised, and relies upon his grace, pa. 297, 307, 308.

Meanes to stirre up our selves to live by faith in time of grievous temptations, 304, 305.

In the agonie of Conscience none more unfit to judge of our state, then we of our owne, par. 1, ca. 12, pa. 174.

In the examination and triall of our estates we commit no small errors in time of temptation, pa. 174, 175, 187.

By extremity of temptation the godly are sometimes brought so low, that they can discerne no sparke of faith, no fruit of grace, nor marke of Gods love in themselves, pa. 301. How this comes to passe, p. 301, 302. The remedies in this distresse, pag. 302, 303, 304. See *Grace*.

God imputes not to his servants the hellish thoughts suggested by Satan into their mindes, which they consent not to, pag. 306, 307.

The benefits that come unto us by *temptations*, par. 1, ca. 8, pa. 111.

How *temptations* worke for the speciall good of Gods servants, par. 2, ca. 6, pa. 308, 309.

Faith discernes that *temptations* serve for the scouring of the Lords vessels, and for the encrease of their graces, pag. 301.

Summer fruits of faith are not to be expected in *temptations*, par. 1, ca. 12, pag. 187, 188.

What fruits of faith are seasonable in *temptation*, ibid.

Thankefulnesse.

Faith disposeth the heart to *thankefulnesse*, par. 2, ca. 8, pa. 359, 366. & cap. 10, pag. 395, 395, 399.

True faith stirreth up to *thankfulnesse* for the beginning of sanctification, par. 2, cap. 3, pag. 245.

Living by faith in times of triall and visitation doth fit and prepare the heart to *thankfulnesse*, when light shall shine from on high, and that so much the more as the afflictions have beene the sharper, or of longer continuance, par. 2, ca 7, pa. 341.

In receiving the Lords Supper faith stirreth up joy and *thankefulnesse*, with serious remembrance of the manifold benefits and blessings which in Christ Jesus are vouchsafed, par. 2, ca. 11, pa. 419, 420.

When by faith in Christ we see our selves set free from the dreadfull curses of the Law, our hearts are inlarged in praise and thanksgiving, par. 2, ca. 12, pa. 425.

Threatnings.

God is equally to be believed in his *threatnings* and promises. par. 2, ca. 12, pa. 421, 422.

Beliefe of the *threatnings* is necessary, par. 1, cap. 5, pag. 64.

The *threatnings* are strong bridles to keepe from naughtinesse, par. 1, ca. 5, pa. 65, par. 2, ca. 12, pa. 423, 424, 425.

Firme assent to the accomplish-

plishment of divine *threatnings* doth beget humiliation for sinne past, and vigilancie to shunne sin and escape danger, ibid.

The Godly are wisely to believe the threatnings to prevent falling into sinne, pag. 422.

The tartnesse of the *threatning* makes us best taste the sweetnesse of the promise, ibid.

As wee feele God to bee true in his threats so wee may bee assured hee will not faile of his promises, par. 2, cap. 7, pag. 335.

The acts of faith in respect of the *threatnings*, par. 2, ca. 12, pag. 423, &c.

V.

Vertue.

The true cause why men labour in vaine to practise some particular *vertue*, par. 2, ca. 3, pa. 244.

Unbeliefe.

How Infidelity or *Unbeliefe* may bee found out and made odious, par. 2, ca. 1, pag. 202, 203, 204, &c.

The heart that cleaveth not stedfastly unto God is incredulous, par. 1, ca. 3, pag. 32.

The manifold rebellions of Israel in the wildernesse are called *unbeliefe*, pa. 33.

Unbeliefe dishonours God, and hurts a mans owne soule, par. 2. ca. 1, pag. 205, 206.

No *unbeliever* can please God, par. 1, ca. 1, pa. 2.

The mother of *unbeliefe* is ignorance of God, his faithfulnesse, mercy, and power, par. 2, cap. 1, pa 297.

Mans wilfulnesse the radicall and prime cause of obstinate *unbeliefe*. par. 1 cap. 2 pag. 13.

Effects of *unbeliefe*. pag. 203 204, &c.

Understanding.

Faith is in the *understanding*, par 1, ca. 3, pag. 30.

Understanding is the gift of Gods grace par. 1 cap. 2 pag 10.

In producing faith God doth first bestow upon man the gift of *understanding* ibid.

It is a worke irresistible, ibid.

Union.

By faith we are radically *united* unto Christ. par. 1. cap. 4. pag. 42. & ca. 10 pag 132.

The secondary *union* whereby the soule cleaveth unto God more and more is by meanes of the affections, par. 1, ca. 4, pa 52.

The weakest faith, if true and lively, doth firmely and inseparably knit unto Christ, par. 1, ca. 10, pa. 146, 142.

The stronger our faith, the more firme and close is our *union* with Christ, pa. 148.

After *union* followeth Communion with Christ, Justification, Adoption, Sanctification, par. 1, cap. 7, pag. 85.

Unworthinesse.

If any be confounded in conscience of his owne wretchednesse, him doth the Lord intreate and perswade to come for ease and refreshing, par. 1, ca. 11, pag. 154.

The sence of our *unworthinesse* should make us to denie our selves, not discourage us from beleeving, par. 1, ca. 12, pag. 165, par. 2, ca. 2, pag. 227, 228, 234. & ca. 4, pag. 265.

Vocation.

The measure of faith is so divided by divine providence, that to none who are called according to his purpose, is given lesse then may suffice to their salvation, par. 1, ca. 10, pag. 142.

Effectuall *vocation* is a pledge and token of glorification to ensue, par. 2, ca. 5, pag. 280.

Uprightnesse.

Upright walking is necessary, but not the cause of Justification, par. 1, ca. 8, pag. 113.

The weakest faith gives will and ability in some sort to walke uprightly, par. 1, cap. 10, pag. 146.

W.

Watchfulnesse.

Faith is jealous, vigilant, least the heart should be drawne away with pleasing delights, par. 2, ca. 8, pa 361, 365.

Faith in the promises of perseverance begets care to shun the occasions of sinne, and *watchfulnesse* to prevent spirituall distempers, par. 2, ca. 5, pa. 282.

Satan is vigilant to tempt, as he can espie his opportunity; and faith is *watchfull* to avoid the snare, or withstand the assault. par. 2. ca. 6, pa. 299.

Faith in the threatnings stirreth up continuall *watchfulnes* to shun whatsoever might breed danger, or procure Gods displeasure, par. 2, ca. 12, pa. 414.

Faith may slumber for a little season, but the propertie of it, when lively and in good plight, is to keepe waking, pag. 299.

Warfare.

Our *Warfare* doth last during life, par. 1, ca. 3, pag. 36.

Weaknesse.

Of our selves wee have no strength either before or after our conversion to prevaile against the enemies of our salvation, par. 2, ca. 6, pa. 294.

Feeling *weaknesse* of faith wee must looke up to Christ, par. 2, ca. 1, pa. 208.

Faith acquaints a man with his owne *weaknesse* and inability for the worke of Sanctification, par. 2, ca. 3, pag. 241.

Faith makes sensible of our *weaknesse* and inability to persevere in grace received, par. 2, cap,

5, pag. 282. Confesseth and bewailes it, pa. 287, 288.
Faith makes us conscious of our owne *weakneſſe* in bearing afflictions, and raiseth the heart to rest upon the Lord for strength, par. 2, ca. 7, pag. 320, 329, 330, 331.

Wiſedome.

Wiſedome distinguished from knowledge which it presupposeth, par. 1, ca. 3, pa. 16.
Faith a wise gift or grace of God, par. 1, ca. 2, pa. 10. & ca. 3, pa. 15.
By faith a man is made wise to discerne what is lawfull, good and seasonable, par. 2, ca. 9, pag. 376.
Faith teacheth *wiſedome* to judge aright of afflictions, and so makes us willing to give our neckes to the yoke, par. 2, ca. 7, pa. 327, 342.
Having no *wiſedome* of our selves to make use of chast. sements, faith teacheth to seeke unto God by prayer, that hee would teach us to profit by them, shew us what is amisse, and enable us to performe it, pa. 338, 339, 340.

Word.

Ordinarily the Holy Ghost doth worke faith by the Ministery of the *Word*, par. 1, ca. 2, pa. 13.
The *Word* is but an instrument, whereby it pleaseth God to work, ibid.
Why all doe not believe that heare the *Word*, pa. 13, 14.
Though the *Word* do not work faith without the Spirit, yet all men must give attendance to it, pag. 14.
The *Word* is both the meanes whereby we believe, and the subject of our beliefe, pa. 13.
Without the *Word* no faith, par. 1, ca. 3, pa. 15.
Faith is grounded upon the *Word* of God simply divine, subject to no errour, par. 1, ca. 9, pa. 123. & ca. 4, pa. 53.
The *Word* of God once spoken and often reiterated is of equall certainty in it selfe, par. 1, ca. 8, pa. 110.
The parts of the *Word*, par. 2, ca. 2, pa. 209.
That wee might live by faith, we must bee acquainted with the *Word*, both promises and Commandements, par. 2, ca. 1, pa. 198, 199.
Wee must exercise faith in the *Word*, pa. 200, &c.
Faith ponders the *Word* seriously, and treasures it up safe, pa. 201.
Lively faith feedeth on the *Word* and increaseth, par. 1, ca. 11, pa. 163.
Faith believing perseverance in grace feeds upon the *Word* of life, par. 2, ca. 5, pa. 283.
There be many promises made to them that conscionably hearken to the *Word*, that God will blesse it to their cōfort, strengthening in grace and everlasting salvation, par. 2, cap. 11, pag 400, 401.
These promises bee firme grounds, whereupon the faithfull

may build their affiance, that by the conscionable use of the word they shall be made wise unto salvation. pa.402,403.

It is not the having, but the new exercise of faith which makes us profitable hearers of the *Word*, pa.403.

The *Word* of God denounceth destruction to the workers of iniquity, par.1, ca.4, pag.53.

Works.

The promise of pardon received by faith is of free grace, which will not stand with the dignity of *workes*, par.2, cap 2, pag.211, 212.

Men truely just and holy, and rich in all manner of good *workes*, as *Abraham*, must still acknowledge themselves unprofitable servants, pag.222. & cap.9, pag. 383.

Life eternall is given of grace not sold for *workes*, received by faith, not purchased by desert, par.2, ca.4, pa.265,252.

Faith doth not begin to apprehend life, and leave the accomplishment to *workes*, but doth rest upon the promise of life untill we come to enjoy it, par.2, cap.4, pa. 253.

A preparation or promptitude of heart to good *workes* is an effect of faith as immediate as Justification, par.1, ca.4, pa.57.

Externall *workes* which are outwardly visible and apparant to men, cannot be the life, but are the fruits and effects of faith, par.1, ca.4.pa.43.45.

Faith brings forth good *workes*, and the better fruit it bringeth the faster it groweth, par.1, ca. 11.pa.162.

Difference betweene the *workes* of the Temporarie and unfained Believer, par.2, ca.9, pa.381.

To do civill and naturall *workes* without feare, reverence and due consideration is a fruit of unbeliefe, pag.2, cap.1, pag.205.

World or *worldly pleasures*, *profits* and *honours*:
See *Riches*.

Worship.

Faith esteemeth, approveth and exerciseth that *worship* which God prescribeth, par.2, cap.11, pag. 404.

It quickeneth to serve God in all his ordinances with diligence, chearefulnesse and best endeavour, pag.406.

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